RADIO-PERCEPTION

THE JOURNAL OF THE
BRITISH SOCIETY OF DOWSERS

Vol. VIII No. 63 MARCH, 1949

CONTENTS

	Page
Notices	189
Members	190
Physical Effects of Electric and Magnetic Fields	191
Part One	
Some Dowsing Results By J. Cecil Maby, B.Sc., A.R.C.S., F.R.A.S.	192
A Hot Spring and Its Problem By Major C. A. Pogson, M.C.	194
Streambands By L. B. MacEwan, B.Sc., A.M.I.E.E.	197
Physiological versus Psychological Dowsing By J. Cecil Maby, B.Sc., A.R.C.S., F.R.A.S.	201
Some Implications of Map-reading By Rev. H. W. Lea-Wilson, M.A.	204
Part Two	
Radiesthesia and Therapy By Dr. C. H. Sharma	210
The Clinical Importance of the Energy Field round the Human Body By Dr. Ernest Martin	215
Is it Sound? By Michael Ash, M.R.C.S., L.R.C.P.	218
Eyeless Sight By H. M. Lucy	223
Part Three	
Has Intuition a Physiological Basis? By Basil Smith, F.R.A.I.	226
The Effects of Environment on Paranormal Cognition	233
Notes and News	240
Reviews	243
Books and Appliances	*inside back cover*

Published quarterly by the Society at York House, Portugal St., W.C.2
Price to Non-Members, 3/-

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JOURNAL OF THE
BRITISH SOCIETY OF DOWSERS

Vol. VIII No. 63 March, 1949

NOTICES

The Council has decided to award a prize of twenty pounds for the best Paper submitted on Dowsing as applied to Agriculture, subject to the following conditions :—

1. The Prize is open to anyone.
2. The Paper should not be more than 5,000 words in length and should be written in English. The Paper adjudged to be the best will be published in *Radio-Perception*, the copyright becoming the property of the British Society of Dowsers.
3. Papers must be sent in before December 31st, 1949, addressed to the Secretary, British Society of Dowsers, York House, Portugal Street, London, W.C.2, and marked " B.S.D. Research."
4. Papers must be submitted under a pseudonym, the real name of the author being enclosed in a sealed envelope.
5. The Council is under no obligation to make the award if none of the Papers received is considered by them to be of sufficient merit.

* * * *

The new edition of *Dowsing*, by Captain W. H. Trinder, is now ready, price 7/6 to members and 10/- to non-members, post free ; obtainable from the Assistant Secretary.

* * * *

The following books have been added to the library :—
Maury and Caradec—Radiesthésie Automatique—1948. 62 pages
Nicolas—Le Guide Médicis du Radiesthésie—1948. 259 pages
Romains—Eyeless Sight—1924. 228 pages

* * * *

We much regret to record the death of Mr. J. J. Morton, of Cape Province, Rev. H. Purefoy FitzGerald and Mr. A. Gregory. They were all water diviners of much skill and experience, and had been members of the Society for many years.

* * * *

Contributions for the *Journal*, preferably in typescript, should be sent to the Editor at least five weeks before the first day of March, June, September and December if they are to appear in the respective *Journals* for those months.

The Title Page and Contents of Vol. VII have been printed and will be supplied by the Editor on application.

* * * *

The price of new *Journals* to members, in excess of the free number, and of old *Journals*, is 2/- and 1/6 respectively.

Six free copies of the *Journal* will be given, on request, to writers of articles in it, in addition to the usual copy.

* * * *

The Society's badges can be obtained from the Honorary Secretary for 1/3 post free.

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PHYSICAL EFFECTS OF ELECTRIC AND MAGNETIC FIELDS

The following extract is taken from an article by W. D. Oliphant, entitled "High Frequency Therapy," in *Electronic Engineering* for April, 1944.

"It is a matter of experience that development engineers working in close proximity to ultra-high frequency drive oscillators experience certain nervous disorders, rises in body temperature, and suffer fits of depression. These are due to physiological effects brought about by the incidence of electric waves radiated from the oscillator on the human body, or by exposure to the intense electric or magnetic fields associated with circuit components.

". . . . As far as the operator is concerned, his body may be regarded as a dipole, and at wavelengths of the order of three metres he is just about tuned to pick up the maximum amount of radiated energy; he, too, will experience a heat sensation along with his patient. The erection of some light metallic screen will provide sufficient protection for the operator under these conditions. . . ."

Mr. J. Cecil Maby has sent us the following comment:—

The foregoing extracts appear to be of interest in view of the denials one sometimes hears from physicists and physiologists respecting the organic effects of magnetic and electric fields. The present statement by an authority in this field of research uncompromisingly confirms, in a broad sense, the claims of radiesthetists and radionic operators. It should, therefore, be borne in mind for future reference and in case of further contradiction. It may also be remembered that Sir J. C. Bose, the famous pioneer in certain "wireless" experiments and, subsequently, a well-known plant physiologist, first showed many years ago that plants respond to Hertzian waves. Whereas short-wave medical therapy has established the mass action (chiefly thermal) of intense electromagnetic irradiation on human patients. Note, too, that the strongest "beat" wavelength that modern experiments on dowsing fields (e.g., Maby and Franklin) have indicated is around 3 metres, with the rod and instrumental reactions at 130-150 cms. intervals, irrespective of the presence of the human subject or his individual stature. That being so, a fairly short dowser may be expected to suffer maximal energisation in such "dowsing" fields, with corresponding maximal physiological response, if he be sensitive in a radiesthetic sense.

This latter point has not yet been fully demonstrated, but I propose to test various sensitives of different heights with artificial radio fields (using "beat" signals), to find out if these two factors are correlated in terms of maximal response.

PART ONE

SOME DOWSING RESULTS

By J. CECIL MABY, B.Sc., A.R.C.S., F.R.A.S.

The table printed below gives the results of certain bores sited by myself and carried out during 1947-48 by Messrs. G. Lines & Sons Ltd.

	SITE	YIELD (Galls. hr.)		DEPTH (Feet)	
	Forecasts and results of bores (Lines) 1947-48	Prediction (for the vein)	Actual total (all beds)	Prediction (for the vein)	Actual w.b.s. (as reported)
A	Luston ..	1200 (Feb.)	1200 (June)	26-30 and 99-108	40-45 and 70-76
A	Kyre Bank ..	400 (Sept.)	500 (July)	72-90	70-100
A	Richards Castle	780 (March)	1000 (May)	33-38	25-40
A	Wigmore ..	1300 (April)	90 (Aug.)	45 & 94-106	45
A	Brimfield ..	320 (March)	540 (June)	129-138	135-140
A	Monkland ..	600 (May) 1600 (Feb.)	600 (June)	43-48 & 72	42-47 & 68-75
B	Breinton Court	320 (Sept.)	350 (Sept.)	60-75	52-61 & 72
B	Burghill (1) ..	250 (July)	350 (Oct.)	80-85	40-45 & 70
B	Burghill (2) ..	600 (Aug.)	300 (Nov.)	95-109	52-110
B	Preston Wynne	600 (Oct.)	600 (Nov.)	165-172	58-110 & 120
B	Dormington	1100 (Oct.)	1080 (Feb.)	25-28 & 135-141	5-6 & 20-54 & 120-140
B	Sutton St. Nicholas	620 (Aug.)	250 (Feb.)	140-160	20-97 (end of bore)
B	Holme Lacey..	500 (July)	150 (April)	128-130	120-140
B	Stoke Edith ..	2000 (Oct.)	2100 (May)	138 & 184	30-36 & 100
B	Fladbury ..	1100 (Oct.)	15(?) (Sept.)	305-320	310
C	Kington ..	1100 (May)	800 (July)	90-100	18-24 & 43-52
C	Norton ..	780 (Feb.)	500 (Jan.)	150-165	110(?)
C	Cropthorne ..	1100 (April)	150 (Aug.)	60-66	16-18 & 43(?)

A—Leominster R.D.C. B—Hereford R.D.C. C—Pershore R.D.C.

(1) Possible variations of yield from forecasts with season and with additional static water from upper levels in certain cases.

(2) Depth of flowing vein only usually predicted, which may come in lowest w.b.s. True actual levels sometimes dubious, owing to upper w.b.s. and standing water in bore.

Comments on Logs of Bores and Tabulated Data

The Contractor's detailed logs are hard to compare satisfactorily with my original estimates, as there were *several* wet beds in most cases; whereas I tried to predict simply the depth and yield of a *single* flowing vein of water. Hence, though bores in the Old Red Sandstone and Marl around Hereford and Leominster are mostly of the predicted order of yield, and though my predicted depths for the running veins fall within the stated margins of the lowest w.b.s. (water-bearing stratum) penetrated in each instance; it is impossible to comment on, or allow for, water contributed by the unpredicted wet beds given in the Contractor's logs.

In some cases extra (static) water may have been added by the upper w.b.s., thus making the total yield higher than predicted. In other cases, natural seasonal fluctuations between the date of the survey and date of completion may explain yields being rather lower than predicted; though there are some clear miscalculations, as at Holme Lacey, Wigmore, Kingston (after blockage), Cropthorne and Fladbury—all except the first two of these being in *blue clay*. The two at Holme Lacey are exceptions for the region as they are also in red marl and should have been better.

I still feel, therefore, that Lower Lias and other clay and shale beds (e.g., the Wenlock beds and the strata of much of Wales, Devon and the Lake District, for instance) are generally adverse to successful dowsing. But I am satisfied that the errors are (as Mr. G. Applegate and others agree) usually errors of *yield* estimation, or, perhaps, even due partly to mechanical and technical difficulties in actual sinking, not of *depth* estimation. Anyhow, it looks as if yield is always liable to be grossly over-estimated in clay and shale beds—possibly owing to spread of the "flow bands" by some kind of radio refraction or by dispersion.

But where more than one w.b.s. is in question and water enters the bore from upper (static) levels, it will often be very difficult to say for certain when further wet beds are penetrated or a running vein encountered unless pumping tests are made at successive levels, or the water level suddenly rises. There will therefore be a good deal of uncertainty in cases such as the Hereford bores regarding the subsequent w.b.s. and the question as to which bed yielded the main supply or contained a flowing vein of water.

From the Contractor's logs and my tabulations, it appears that:—

(1). There was a very fair concordance between the predicted and actual yields and depths in the case of the Herefordshire sites, if one allows for some seasonal yield variations and some uncertainty regarding the main w.b.s.

(2). At the clay and shale sites there was either very serious over-estimation of yield at the *first* (or only) w.b.s. level, or else the *second* (or main) w.b.s. was either missed or

greatly underestimated for depth. The tendency, apparently, being to predict either just *half* or else just *double* the true depth when thick clay beds intervene. If so, the explanation is a physical and radiographic one that is understandable in terms of phase inversions of the successive wave-bands.

N.B.—We have long realised this difficulty in respect of thick clay. What is not yet clear is the *explanation*—which may vary on different occasions, e.g., at Fladbury the depth of first w.b.s. was correct, but yield quite hopelessly wrong; though the subsequent great rise of water in the bore suggests that a further pumping test should be made now the water has had time to "work."

At Kington, a roughly appropriate yield of water was struck at apparently half the predicted depth. But it may be that the main flow was, in fact, coming from thin clay-stone beds at about 90-100 feet that subsequently got blocked by blue clay.

Finally, at Cropthorne neither yield nor depth were correctly forecast, though the usual routine was followed and all seemed to be normal and in order. The area for prospection was, however, rather restricted, and some error in band measurements may have occurred. But it is interesting to note that the (true) depth of about 43ft. was predicted at a neighbouring R.D.C. site there. Also there was solid blue clay from 18-60 feet, then a change. So that 60-66 feet (as predicted) is more likely to have been correct after all.

A HOT SPRING AND ITS PROBLEM

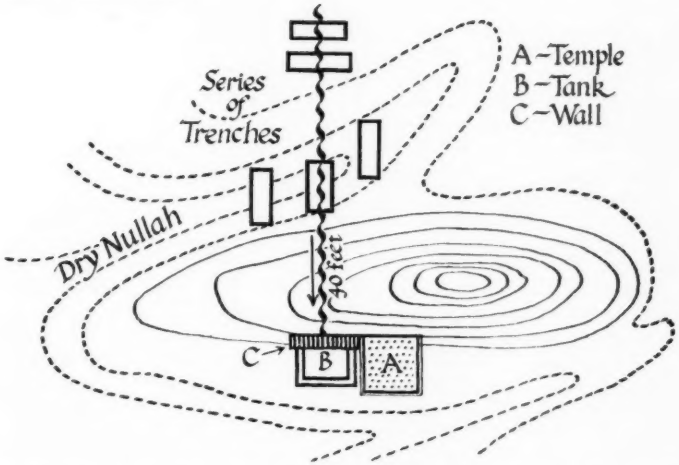
By MAJOR C. A. POGSON, M.C.

Except in the case of those who live in lands over the seas where hot springs can be found, there is but little opportunity for members to examine these by dowsing methods, which probably accounts for the paucity of correspondence on this particular subject. The following account may therefore be of interest, particularly since it introduces a phenomenon for which hitherto, despite references to learned individuals, no really satisfactory explanation appears to be forthcoming.

Some twenty-one years ago, when camping in the East Khandesh District of Bombay Presidency, I learned that hidden away in the jungle there was a small temple where boiling water issued from the ground. Although it was known to me that such springs exist along the banks of the river far down in the valley below Simla, I had not heard of any similar occurrence so far south as Bombay Presidency, and determined to lose no time in

paying a visit to this reputed hot spring. On the following day, in the cool (115 degrees in the shade ?) of the evening I set off and, after a drive of some eighteen miles along an undulating and exceedingly bumpy and dusty jungle track during which the car miraculously escaped becoming a total wreck, arrived at the temple. This proved to be but a small edifice, nestling against an outcropping mound or hillock of completely bare trappean or igneous rock. Three or four steps led down to the inevitable square " tank " made of brickwork faced with cement, of which the side against the rock mound was built up some six or seven feet to bring it to the height of the rock protrusion at this point. At the bottom of, and cemented into this wall, just above the level of the water in the " tank " was a small replica of a cow's mask and from its mouth emerged a small flow of steaming hot water. While I had not got at hand a thermometer to take its temperature, this water, on emerging, could not have been far below boiling point.

Now, while this in itself was sufficient to cause wonderment, a still stranger fact was to follow, and here, as it is necessary to appreciate the configuration and vicinity of the rock mound in order properly to understand the phenomenon I am about to relate, I append a sketch which will perhaps describe the situation better than words :—



On the other side of the rock outcrop to where the " tank " was situated it will be seen that there was a small dry " nullah," on the further side of which was slightly rising ground covered with scrub and jungle.

My first thought, of course, was that here was presented a golden opportunity of tracing the course of this hot flow, and by making a small detour and then walking up the "crest line" of the rock outcrop I soon found myself standing above where the spring emerged some six feet or so below me. I anticipated that although for a very short distance it might be possible to back-trace the course of the flow, all such evidence of its existence would probably quickly cease, since without doubt the water was coming up more or less vertically from great depths through a fissure in the rock. To my surprise, however, and no little excitement, a brief series of traverses on the bare face of the rock showed that the flow appeared to run in a straight line through the rock mound from its point of issue, and I soon traced this line to where it crossed the dry nullah bed at right angles. While this was somewhat puzzling, nevertheless the possibility existed that if indeed a fissure was present, it might be at a steep dip. On the other hand, since after some measurements, I estimated that the bed of the nullah appeared to be more or less at the same datum level as the point where the flow presented, it seemed worth while to drive a few crowbar holes or, if possible, excavate in the bed of the nullah at the spot where my line crossed it, in order to ascertain if it was possible to encounter the dipping surface of the rock outcrop and so obtain further data. My survey staff, who were as much interested in the job as I was, quickly got to work and finding that the bed of the nullah was only of a rubbly murum nature, they soon excavated a trench across the nullah bed on the indicated line. At a depth of about two to three feet, and before reaching any rock, water was struck right enough, but it was quite *cold*!! It was too much to believe that in one spot the same water was cold while in another some forty feet away it was boiling hot, and the only construction which at that stage could be put on the matter was that while the hot flow might perhaps be ascending at a steep angle, the water struck was probably some flow or seepage under the nullah bed.

Although my staff had been with me for some years and so had considerable experience of my activities, I saw that they were this time in some doubt about the job and considered that I had "had it." Fortunately, the question of the existence of an under-bed flow was capable of easy proof by the simple expedient of excavating parallel trenches on each side of the first one. This was done some six feet each side and, although taken to a greater depth than the original trench, no water was struck! This was indeed a problem. On the bare chance that something had "just gone wrong," two or three crowbar holes were driven down elsewhere in the bed of the nullah but proved to be dry. In desperation, I gave instructions for two more excavations to be made on the line of our hot and cold water supply on the far

side of the nullah. Owing to the slightly rising ground it was here found necessary to excavate just a little deeper, but *cold* water was struck in both excavations.

I should much have liked to have deepened the original excavation, had time permitted, until rock was reached, and then to have extended it to where the rock outcropped, with a view to ascertaining if the spring did indeed find its way into a horizontal fissure or crack which led it through the rock; but prudence forbade. For one reason, all this disturbance might easily have the result of interrupting the flow to the " tank "—a most undesirable effect—while secondly, it was by then late and high time to return if the car was to live to another day. Unfortunately, I carelessly omitted to examine the nature of the rock, and I never had the opportunity to return to the place.

Various explanations or suggestions have been put forward by those to whom I have mentioned my experience. One suggestion was that the nature of the rock, heated to a high degree by the fierce rays of the sun, must be such that it is a good conductor of heat, and this heat, accompanied by resulting expansion and hence pressure, in turn warmed the water. While it is true that the rock surfaces exposed throughout the whole day to really hot sun rays become unbearable to the touch, it must be remembered firstly, that if the spring pursued its horizontal characteristic it would for a considerable portion of its passage through the rock mound be from four to six feet below the exposed surface, and secondly, that during the monsoon months, while perhaps the rainfall might be scanty, such fierce sun rays would not obtain owing to cloudy conditions, and I was assured, but of course have no personal evidence, that the water remained hot the whole year round. Yet another suggestion was that perhaps the rock contained some radio-active property which caused the water to become heated.

So far as I am concerned the problem remains unsolved, but in narrating the above facts I leave it to my readers to put forward in our *Journal* further possible solutions.

STREAMBANDS

By L. B. MacEWAN, B.Sc., A.M.I.E.E.

In a previous article entitled " The ' F ' or Fringe Bands of a Stream," *B.S.D.J.*, VII, 55, the writer referred to the zone situated above and about the centre line of a surface stream. A forked rod when held over this zone was found to dip, subject to the conditions stated in that article.

Precisely the same effect was found to occur in the case of a buried conductor such as a stream or pipe. In stating that the rod dipped, it should be noted that the hold used was Mr. Maby's reversed hold, and *not* what he calls the classical hold.

Assuming that the bands are in their normal condition, then on walking across a conductor, either surface or underground—except when over a transverse fringe band—the reactions which the writer has so far always experienced, and these may be peculiar to him, have been, rise, dip, rise—*three bands*—that is to say, two streambands, separated by a zone which has been called the mid-stream band. The streambands might be regarded as being associated with the edges, and the mid-stream band with the centre of the conductor.

As the result of some research work, it is believed that under certain conditions the reactions experienced *may* be dip, rise, dip, instead of rise, dip, rise, and that this change can arise from a cause other than the phenomena of band reversals and band splitting, an account of which is given in *The Physics of the Divining Rod*, or from the effect of the transverse fringe bands. The following interesting statement appears in the *B.S.D.J.*, Vol. I, September, 1933, page 20: "*Prospecting in Aeroplanes*, by André Auger: At the junction of the Aisne and the Rhone the rod *rises* instead of falling; the reason is unknown."

Should such a change occur, then a rod-rising reaction would be obtained over the centre of a conductor, which might in certain cases account for the error sometimes made by dowsers in finding the streambands. This theory, however, has not as yet been proved and is mentioned by the way, the main purpose of the present article being to give an account of some experimental work recently carried out on the mid-stream band and streambands of a conductor.

A concrete water channel, three feet wide, located in an hydraulics laboratory, was filled with water (static) to a depth of nearly a foot, and the width of DP1, mid-stream band, was measured with the rod at different heights from the surface of the water. (In Fig. 1 a band giving a rod-rising reaction has the letter R, while those bands over which the rod dipped, have the letter D. The suffix P indicates that the band lies parallel to the conductor). It was found that as the height of the rod was increased the mid-stream band narrowed. Owing to limitation of space and the proximity of masses of metal (pumping machinery, etc.), it was not found possible to measure the widths of R′P1 and RP1 the streambands. The experiment was therefore carried out again on a miniature scale. On this occasion a roughly made trough was used which was filled with water. It was again found that the mid-stream band narrowed as the

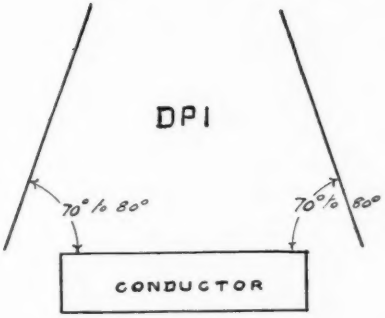


FIG. 1

height of the rod above the surface of the water was increased. The streambands R'P1 and RP1 were also found to decrease in width. On the other hand, D'P2 and DP2, that is the spacing between the streambands and the first parallels widened. (See remarks in *The Physics of the Divining Rod* on relationship between depth and mean R band spacing). The extremities of the bands also appeared to lie on straight lines, and the lines joining the inner ends of the two streambands were each found to make an angle of 70 degrees with the horizontal. This angle was also found to be 70 degrees in the case of the experiment which was carried out in the hydraulics laboratory. Fig. 2 shows, what is believed to be, the typical disposition of the mid-stream band above a conductor. The inner extremities of the two streambands measured at different heights from the surface of the conductor lie on the two sloping lines, each of which makes an angle of approximately 70 to 80 degrees with the horizontal.

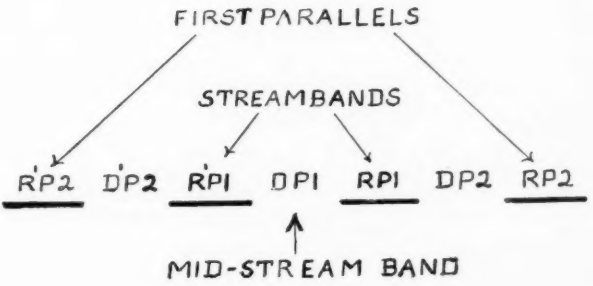


FIG. 2

It is interesting to note that in the *B.S.D.J.*, V, 38, p. 170, reference was made to an experiment carried out by Mr. George of Auckland, New Zealand, in testing what is called the power of divining at a height from an aeroplane. A statement is made that while flying over a river the angle of the ray was found to be about 75 degrees, and that water had a very narrow angle ray. It will be seen from Fig. 2 that if each of the sloping lines makes an angle of 75 degrees with the horivontal, and these lines are prolonged to form a triangle, then the angle at the apex of this triangle would be only 30 degrees.

Experiments were also conducted outside, over a series of buried drainage pipes, lying at various depths, in which there was a small flow of water. Similar results were again obtained, except that in this case the angle was found to be approximately 75 degrees.

Two additional experiments were made with the rod near the mouth of the river Tay, when an attempt was made to ascertain the distance to which the streamband on the north shore ran out into the river. The first experiment was made from the upper deck of a steamer crossing the Tay. In this case the rod was at a considerable distance from the surface of the water. The second experiment was carried out from a small boat which was rowed from the north shore towards the middle of the river. It was found that in the case of the experiment in the steamer the streamband ran further out than when seated in the rowing boat, that is to say, the mid-stream band was narrower with the rod at a greater height from the surface of the water. As it was impossible to make any accurate measurements, too much importance should not be attached to these two experiments.

To sum up, the conclusions arrived at are these : With increasing height of the rod above a surface conductor, or in the case of a buried conductor, with its increasing depth :

1. The mid-stream band narrows.
2. The streambands, and the first parallels, narrow.
3. D'P2 and DP2 widen, that is, the spacing between the streambands and the first parallels becomes greater.

When the rod is very close to the surface of the conductor the mid-stream band appears to spread across the entire width of the conductor and for some distance on either side of it. The effect is as if the two streambands were pushed outwards so that they are well away from the edges of the conductor.

It should be borne in mind that in all these investigations the forked rod was used as the indicator, the factor of autosuggestion must therefore not be overlooked.

PHYSIOLOGICAL VERSUS PYSCHOLOGICAL DOWSING

(A REJOINDER TO CAPTAIN H. I. HALLIDAY)

By J. CECIL MABY, B.Sc., A.R.C.S., F.R.A.S.

Many professional dowsers and scientific investigators who aim at physical objectivity will not be likely to approve of Captain H. I. Halliday's highly subjective approach to the subject of his recent essay (*B.S.D.J.*, Sept., 1948). They will also regret the recent resurgence of mystical and psychological interpretations in general, though it is undeniable that " mentalism " still prejudices the work of many diviners. Indeed, some degree of mental orientation is inevitable, as will be explained later, but in a sense very different from that usually implied by the " psychic " school of thought.

Subjective dowsers, who instinctively dislike or mistrust purely physical methods and interpretations, would be well advised to reflect upon the following facts :—

(1). The accepted terms referring to the subject are *Radiesthesia Radionics* and *Radio-Perception* ; the latter being the title of our own journal. These were purposely selected by those who initiated modern studies of dowsing, etc., including several members of the present B.S.D. Council. And the Society's own first principles (see *Physics of the Divining Rod*, pp. 45-46) clearly adopted an objective radiological outlook ; while admitting that some diviners also acted psychologically on occasions. Whereas our own initial premises (Maby and Franklin, 1935, *loc. cit.*, pp. 128-129), that summed up the state of knowledge at that date, pointed the same clear moral.

(2). It looks as though the most dependable field and laboratory results—when all wishful thinking and unconfirmable claims are discounted—have usually been obtained by a few serious professionals who have disciplined themselves severely in terms of commercial experience and physical objectivity, making a special effort to exclude psychological factors—whether voluntary or involuntary—and acting as nearly as possible as automata.

(3). In recent years, thanks to prolonged and costly research work by a number of engineers, physicists, etc., it has been shown that practically all the essential data of field dowsing, at least, can be reproduced instrumentally, though much tedious work is involved, and statistical treatment may be necessary in order to reach fairly clear conclusions.

(4). As a corollary to the latter, the function of nerve and muscle tissues in normal dowsing can also be shown by laboratory experiments to be purely reflex, physiological response to certain electromagnetic fields and rays, whether of artifical or natural origin, that apparently act by ionisation and/or induction. And such responses closely imitate the effects of similar fields and rays, on delicate electrometers and radiometers, as used in physical science.

From these facts and general deductions there seems to be no logical escape, regardless of the existence of certain psychological or metaphysical factors that especially affect a second class of sensitives whom we may call " diviners " proper. But it is most important to realise that such subjective features do not lend themselves at all readily to scientific analysis or investigation.

It is also true that both physical and " psychical " dowsing faculties may co-exist in a single sensitive subject. But that does not prevent him (or her) from employing one mode exclusively on a given occasion, nor does it afford any argument for or against either mode singly, though they should, for the present, be rigorously segregated. Thus needless confusion and altercation will be avoided, and future progress in this difficult subject be assured.

I believe one is entitled to claim that the basic physical facts of dowsing, etc., have already been established by the recent work of a number of serious British and foreign investigators, including Creyke, Budgett, Franklin and myself, despite the residual theoretical and instrumental complexities. And this remains true however often psychologically minded people may demonstrate that certain diviners also seem to use some extra-sensory faculty or mental control. Incidentally, such operators often fail to get the right answers, and are unlikely to be employed commercially, I believe.

Psychical Research, not Radiesthesia, affords the appropriate channel for the study of these metaphysical questions, which, I submit, lie outside the proper province of the B.S.D. And medical radiesthesia should also form a separate province, supervised by qualified medical men.

Pending the development of physical instruments, or, at least, explanations, and the rigid exclusion of subjectivism or " psychism " from practical dowsing, the innate scepticism of scientists, engineers and business men to " divination " and their unwillingness to employ " diviners " on serious projects will continue. So it is most disheartening to witness an illogical reversion to " mental " interpretations or " psychic " methods after all that has been done in late years, here and abroad, to put Radiesthesia and Dowsing on a safer footing and to link them up gradually with classical physics, physiology, geology, etc. Scientifically and commercially, the effect on the public is likely to prove

disastrous. And how triumphant the avowed enemies of radiesthesia will be!

Where, however, mental selection and voluntary control *do* inevitably come in, even in reflex, physiological dowsing is in keeping one's attention fixed on a particular object or class of objects (*e.g.*, underground streams), and, perhaps, on selected radiation frequencies—much as a member of an aircraft observation post would concentrate on aircraft, or a coastguard on marine vessels. But that is a far cry from speaking of "psychic" faculties or a "purely mental" phenomenon. And such selective attention is what I take to be the proper meaning of the phrase *mental orientation*.

The honest *physical* dowser, however, would be the first to admit that no amount of mental concentration or even the carrying of specific samples will enable him to overlook or overcome the reflex response of his muscles (and dowsing indicator) to such sources of energy as strong flows of water, H.T. electric cables or radioactive deposits. If he is sensitive and properly "triggered," he cannot even exclude "psycho-radiant" (short-wave wireless) dowsing reflexes in response to the spatial etheric shocks produced by emotional human bystanders. And these, too, can be recorded by suitable instruments, as it happens. But no sort of telepathic or purely mental action appears to be involved even here, merely a simple physical impulse that is reflexly and involuntarily recorded by a super-sensitive physiological mechanism.

In his article Captain Halliday unfortunately repeats all the old "mental" diviner's tricks, such as depthing by lowering the rod to a proportionate level, tapping with the foot, and so on, methods (even if they work for some "psychic" subjects) that are clearly symbolical and subjective. And it would obviously be illogical to compute depth, yield and quality all in the same manner, as he recommends, if there were any objective physical basis to such a method. Indeed, the step from all this to map-dowsing at a distance—which, when truly successful, must surely be a purely mental phenomenon and a projection of consciousness, as in "travelling clairvoyance"—is not a question of kind, but simply of degree.

Captain Halliday's remarks on colours (and why only in association with *metals*?) are open to similar criticism; whereas the use of names and photos as "samples" carries the same process to its logical, or, rather, mystical conclusion.

With his insistence on need for practice, faith and determined concentration, on the other hand, one can hardly disagree. But it should be noted carefully that these same attributes are just as requisite in relation to objective, physical crafts as in subjective or mental arts. So that such conditions afford no proof whatever of "mentalism" in relation to Captain Halliday's thesis.

As for the dislike of many diviners, both past and present, for physical instruments, this is also highly illogical, reactionary and unscientific. And Mr. G. Underwood's remarks in this connection in *B.S.D.J.*, September, 1948, p. 81, entirely disregard the large amount of physical work and preliminary theorising in recent years on instrumental and physical lines. See, *e.g.*, *The Physics of the Divining Rod*, and many papers in our own and similar periodicals.

To begin with, efficient automatic instruments would—if only we could develop them finally—at once " legalise " the dowser's craft in the eyes of the modern world. Second, such instrumental developments would tend to make dowsing a mere reliable profession, also a better paid one. Third, such scientific enquiries promise to open up a vast new world of investigation on all sides, from which Dowsing and Radiesthesia could hardly fail to benefit very greatly, as Continental workers have also realised.

To deny or oppose these logical and needful developments is, surely, unpardonably short-sighted and unrealistic. But my own aim has always been to use the instruments and scientific theory primarily as a means to check simple dowsing methods, to attract public interest, and, thereafter, to enable country diviners to work more securely at their age-old craft. And personal application of this knowledge and improved technique appears to have yielded greatly improved commercial results—even though one may still restrict oneself to an ordinary divining rod, samples, tape measure and a few other simple accessories.

SOME IMPLICATIONS OF MAP-READING

Address given to the British Society of Dowsers on December 15th, 1948

By the Rev. H. W. LEA-WILSON, M.A.

I gather that the main object of our Society is to prove that dowsing is not just a hobby for cranks, as some people still seem to think, but that it is based on scientific principles. As you know, there are some very able people, with scientific training, who have devoted, and are devoting, much time and energy to the elucidation of the scientific basis of dowsing. This makes me all the more diffident in lecturing to you on this subject, because I cannot claim to be a scientist. Colonel Bell has asked me to give this lecture, because I am a practical dowser with over 20 years of experience behind me. Yet I think I can say

that I do understand the scientific approach to this subject. It must be, of course, the method of induction, that method on which all scientific advance has depended, that is to say, the method of collecting facts before forming theories. And that is what I have been trying to do. The facts most obvious to me have arisen from my own experience as a dowser, but I have also met other dowsers, and read a good deal of what dowsing has accomplished in various parts of the world. The scientific method is that, after collecting a good many facts, you formulate a theory to explain them; in fact, you try and find the key that will fit the lock. You go on working on your theory until you come across new facts that it will not explain.

Now, perhaps, it will be well at this point to tell you a little about my history as a dowser. It was about 1926 when, owing to water shortage at a school I was looking after at Manmad, in Western India, we got a dowser, whom I knew, to come and help us. I had seen nothing of dowsing before, and was much interested. I walked about with him, and from time to time tried holding a forked stick as he did. At first there was no result, but after a time the stick suddenly turned up. The dowser said I was over water and that undoubtedly I had the gift. As scarcity of water was so great a problem on the rocky areas of the Deccan, it seemed worth while trying to develop the gift, and this I did—at first with only moderate success, but after some years of experience success became the rule rather than the exception. I came home from India in 1932, and from then to 1945 I think I did only two well locations, though both were successful. But in 1945 I returned to India to give the Mission for which I had been working before some temporary help. I actually stayed three years, and only came back last June. During this time I was beseiged with requests for locating well sites. I did so many that I think I may claim to have had a very intensive experience of dowsing during the last three years. All my locations were not tested, but of those that were practically all were successful. There are a great many about which I do not know. People do not always let the dowser know when they have struck the water that he has shown them. They are more likely to let him know when they have not.

So much for my history. But to return to theory. From the beginning I have been intensely curious as to how and why dowsing works. My first theory was that when the dowser stands over a stream some sort of magnetic influence comes up from the water affecting his nervous system, and this causes a muscular reaction, so that if a forked stick is held in the hands, it turns up or down. After a time I began to suspect that this was not a complete explanation. Why was it that I did not always feel the same streams on a particular field, for sometimes the

stick would react in one place, but on another occasion I would feel nothing there, but the stick would turn up in a different place? A new theory had to be found to explain this, and it began to dawn upon me that it was not a case of "the mountain coming to Mohammed," but rather of "Mohammed going to the mountain," in fact, that my mind was not a passive instrument recording water radiations, but an active traveller going out and meeting with streams at different levels. I wrote about this "projection theory" in an article in our *Journal* a good many years ago.* It was this new theory that put me on to a method of estimating depth, which I have since used with considerable success.

But a further change was to come. I began to hear people talk of map-reading, that is to say, that a dowser could discover water from a distance by means of a map. This seemed to me then, as I know it seems to many people now, utterly fantastic. You probably know of people who are prepared to accept as something real ordinary field dowsing, but when you talk to them of this new method of dowsing by maps they faintly murmur "Black Magic!"

Well, it happened that I came across a chapter in Captain Trinder's book on this method of water finding. So I thought I had better try it. I proceeded to draw a plan of the tennis court outside the house where I was staying. I pin-pointed it, holding a pencil in one hand, and as the pencil passed over certain places I got a reaction with the other hand. Then I went outside and found that the streams were exactly in the places which my hand had traced on the plan. Well, fantastic or not, the thing worked. And by degrees I found that it worked not only with regard to the location of streams, but also with regard to their depth, volume and quality. Since then I have used this method a great deal, and I think I can say, without hesitation, that where I have had an accurate map I have never found any appreciable difference between results shown by a map and those shown by ordinary dowsing on the actual spot.

It may be of interest here to explain the method I have evolved for finding water in this way. First, I must explain that long ago I gave up the use of rods and pendulums. It appeared to me that the rod is just a means for slightly tensing the muscles of the arms and shoulders, and one can do that without holding a rod. In fact, any muscle of the body, if slightly tensed, will give a reaction. I have found it unnecessary to use both hands in map dowsing. I simply hold a pencil and slightly tighten my fingers on it. When the pencil gets on to the course of a stream my hand just moves along it without any difficulty. This simplifies map-reading very much.

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* *B.S.D.J.*, II, 10, page 119

But from the point of view of theory I was completely puzzled, and it has taken me some time to evolve a new theory. The first and most obvious implication was that it is not necessary to stand over a stream in order to feel it. Water can be felt at a distance. But the question then arose, from what distance? And the answer to that question was still more astonishing. The answer was, "From any distance." There appeared to be no difference in the effort required to feel water only 50 yards away, or that required to feel water on the other side of the world. I have shown water from maps of places in America, Europe, Palestine, Africa, various parts of India, and many parts of the British Isles. During my last stay in India, a colleague of mine, a Welshman, was going on furlough, and he asked me to show him a site for a well in his garden in Wales. I did so, and when he got home he had a well dug on the spot. He struck very good water at, I think, about 18 feet. He told me the well was a better one than several wells in gardens near by.

Now comes a third implication, and this is really an extension of my former projection theory. Part of one's mind must be capable of travelling in a fraction of a second right across the world. It is quite impossible to think of radiations from water, say, in Australia, travelling across the world to a dowser sitting over a map in England. This part of one's mind, I suppose the subconscious mind, seems to be more or less independent of space, and must travel at a speed as great as, or possibly greater than the speed of light.

Yet another astonishing thing. It is not necessary for the dowser ever to have been to the place or country to which the map refers. I have recently done some map-reading for a professional man in London. The map was of a place somewhere outside London, but he did not tell me where it was. Later, he asked me to go to the place and check my findings on the spot. I did so, and all the streams were exactly in the places I had indicated. Stronger proof may be found in cases where surface streams are shown. On my voyage to India in 1945 I met a planter from Assam who drew me a plan of his tea estate. I showed various underground streams. Then he said that skirting his estate was a surface stream. I was able to show the exact position of this and to trace the windings of the stream accurately. Another passenger showed me a photograph of a house and said that just behind it there was a bore from which the house got its water supply. Could I tell him the depth of the bore? My estimate was 145 feet, which was, if I remember, only five feet out. I had imagined his house was in Scotland, as he was a Scotsman, but actually it was in America.

Another implication is that it appears advisable always to start locating water on a map before going to the actual spot.

I have several reasons for saying this. One is the saving of time and energy. When doing district work in India farmers often used to stop me on the road and ask me to show them a site for a good well. Generally, I had not much time to spare, and to have to walk over a field of several acres in a hot sun would have meant a point-blank refusal. Instead, I would stop, draw a rough plan of the field, find by means of it where the best streams were, best, I mean, as regards volume, depth and suitability for irrigation, then go straight to the place chosen, check the map-reading results, and mark the exact spot. I did this so often that I have lost count of the number of locations made in this way.

A further reason for putting map-reading first is the quietness of sitting over a map and the sense of control which it gives. A man in an aeroplane can see far more of a country than a man on the ground, and the dowser by reading a map can see the water not only in one particular country, but in any country in the world. The map-reader can sit in his study and as it were survey the whole of the world, if he wants to. It is the range which map-reading gives which is so amazing.

I think I should mention here another piece of technique I have more recently adopted, which really arose out of this sense of range. I have already said that any muscle slightly tensed—arms, fingers or even legs—will give the necessary reaction indicating the presence of water. The same thing is true of the muscles controlling the eyelids. I find now that if I stand and look across a field, at the same time slightly screwing up my eyes as I look at certain places, the eyelids want to close. To describe this in terms of ordinary sensations, it feels as if there are sensitive spots on the surface of the field. If I go to these spots and dowse over them in the ordinary way there is invariably water there. It is like treating the field as a map instead of using a map made of paper. Again, I find this very useful in the saving of time and energy.

The main and final implication of all I have been saying is that in all forms of dowsing accurate results depend on mind control. It appears that the conscious mind has to suggest to its subconscious counterpart how it should work and what it should show. As you tune in a wireless set to a certain wave-length, so you set your mind in one of four directions. You ask your subsconscious mind to show you either, where the water is, or how deep it is, or what is its volume, or what is its quality. It seems to me that samples or colours are merely aids in giving the necessary directions. From this it is easy to understand how mistakes get made, especially by beginners, who have not learnt this principle of mind control. Somebody discovers he is sensitive to water. He walks across a field and just picks up any stream

there may be, at any depth. I have found that beginners often pick up very deep streams and miss those within easy range.

I suppose this is because the deeper streams are stronger. The head of a Mission in Kolhapur told me that one of their men had found he could feel water in a certain place though he had had no previous experience of dowsing. On his showing, they started a well, and went down 90 feet in trap rock, but without result. I was in the Aurungabad area at the time. So I asked him to draw me a plan of the field and the well. I found by map-reading that there was a big stream of about 3,000 gallons per hour, but that it was at 200 feet. This illustrates the danger of inexperience, and it is this " untrained dowsing " which gets our craft into disrepute.

It also follows that experienced dowsers can be upset by various influences which affect the mind, such as the excitement of a crowd, extreme sceptisism on the part of onlookers,auto-suggestion, not to say mere physical weariness, which reacts on the mind. I suppose most dowsers after long hours in the field have had the experience of coming to a point where they say, " Look here : I'm done : I can't do any more to-day." This is why I am so strongly in favour of map-reading, which means that you can sit quietly in your study, with no excited crowds, no sceptical onlookers, no excessive physical strain, and be so entirely detached from the physical features of a place and local knowledge as to rule out the possibility of auto-suggestion.

To sum up, I may say I have entirely changed my point of view with regard to the relative importance of these two methods of dowsing. At first I looked upon field dowsing as the main thing, and map-reading as something to use when it was impossible to go to a particular place. Now it is the other way round. I look upon map-reading as the most important thing. As a rule, I never do any dowsing without it. Going to the actual spot is useful as a confirmation of map-reading results. Of course, it is necessary if there is an inaccuracy in the map, and also if a site for a bore is to be shown, where any error in inches ma y miss the stream.

But, as I say, the relative importance of the two has in my mind been quite reversed, and map-reading now holds an undisputed first place.

PART TWO

RADIAESTHESIA AND THERAPY

By Dr. C. H. SHARMA

Divining a remedy is centuries old, and new methods have been devised, each one claiming to be better than the other. It would be instructive to analyse the fundamental principle involved in divining a remedy and the fallacies inherent in such method of finding it.

Radiaesthesia, as the name implies, means that certain emanations are given out by substances which are of such a character that they cannot be detected by the most sensitive instruments, but can be appreciated by the human nervous system through a momentary imbalance of the human electric field. This effect is made visible by the pendulum or the divining rod. It is quite apparent that, not knowing the nature of the emanation or radiation, no method of divining can be entirely reliable, and the success of divining will ultimately depend, more or less entirely, on the human factor of the experimenter. There is no doubt that there is a fundamental truth in radiaesthesia which has not completely revealed itself, and at the moment we have to be satisfied by glimpses of it. Therefore, to base a therapy merely on radiaesthetic work alone can be disastrous.

It is necessary to determine first whether the reactions obtained by means of the pendulum or the divining rod are entirely on the physical level without any mental or psychic interference. It is practically impossible to exclude psychic influences on radiaesthetic reactions. The very fact that the experimenter's eyes have to be fixed to the pendulum to get his reactions proves a marked psychic influence. Most radiaesthetists assert that the vision must be fixed on the pendulum for completing the circuit, namely, substance to the pendulum through the arm through vision and back to the pendulum. Experimental facts definitely show that the vision must be fixed on the pendulum for obtaining the best results, because closing the pendulum by any other (perhaps more efficient) means does not give accurate responses. The vision, instead of closing the circuit, in my opinion, stabilises the mind and helps the higher psychic to function undisturbed by conscious thought.

From the foregoing it is apparent that a person with a better developed psychic will divine better, and, therefore, the correctness of choice of the remedy chosen by radiaesthesia will not only vary with different individuals, but also with the same person at different times, depending upon his moods and emotions.

I do not for a moment question the physical nature of the response ; had it not been physical, to an extent, magnetic and electrical fields would play no part. But we are well aware that they do actually influence the movement of the pendulum. It is proved beyond question that better responses are elicited when the diviner faces west or in the north-south meridian.

One often wonders at the audacity of confirming a particular reaction without due regard to outside influences. The point of greatest importance is to exclude outside interference, but can we do so ? Discounting such influences as light, electrical fields set up by currents in ordinary wiring, electric motors and appliances, and also the short radio waves, there still remains a constant menace from objects lying immediately around the experimenter, including what he wears, the hair-oil he applies, the chemical particles in the atmosphere ; all of which might emanate energy which in its nature can be closely similar to the remedy to be tested. But, fortunately, the human system finds its equilibrium in varying circumstances when given time. But one cannot forget that this equilibrium can be momentarily disturbed by any moving object in close proximity, or even a falling dust particle. Therefore, the first essential for radiaesthetic work is a neutral field, both with regard to the experimenter himself and also to the substances there are to be tested. Undoubtedly the nervous system must be in a state of equilibrium which it is difficult, if not impossible, to attain. Perhaps the psychic force helps to maintain equilibrium.

The next consideration is as important as the previous ones, but definitely more interesting ; namely, the factors involved in matching a remedy with a patient or his blood, or one of his secretions or excretions. Here, again, multiple considerations arise. The remedy and the patient's blood may have the same chemical in common, and might give rise to transient favourable reactions. Thus Sodium Chloride or Sodium Phosphate when matched with blood may give rise to a reaction which might be supposed to be indicated for therapy, while actually it is not. From my own practical experience, I have noted strongly positive reactions for a particular remedy which, when administered to the patient, has failed to produce any favourable results. Secondly, many substances are closely alike radiaesthetically. By this I mean that on the Lesourd tape the substances carry practically the same numbers for the neutral point on the tape. Hence a neutral reaction of a remedy against the patient's blood may be suggestive of the right choice, but seldom a certainty. Unfortunately, radiaesthesia has not lent itself to analysis on a quantitative basis, and secondly, the energy is so minute that there is no means of any kind of measurement whatsoever. There is no doubt that every substance must radiate some form

of energy due to strain on the atoms and molecules at the surface of the substance. Radiaesthesia is entirely a surface phenomenon.

How far has radiaesthesia proved to be of help in choosing the right remedy ? This question can only be answered by extensive work running into thousands of patients against controls having no remedy, and by statistical analysis of the aggregate data. The most unfortunate thing is that with the exception of the allopathic school of medicine all other systems of treatment fight shy of displaying results in a statistical manner, and therefore what is done in the therapeutic field by radiaesthesia cannot be accurately assessed. But one can speak from practical experience and personal impressions.

Radiaesthesia is a convenient means of limiting our choice of drugs for a given patient. It is also helpful in finding out to what drugs he may respond most unfavourably. Thus it helps to exclude all those remedies which not only may have no therapeutic effect on him but may be actually harmful. It helps us to come to a conclusion with regard to his treatment with a small group of drugs, but I may emphatically state that one can never be too sure of choosing the right one at the right moment. Radiaesthesia will always show good responses to three sets of drugs : 1, The drug suitable at the moment as a palliative ; 2, The drug for the present pathological state ; 3, the drug for the basic constitutional state. This drug may not necessarily be indicative of the cure for the present pathological state, but may be given last for completing the cure.

With these considerations in view, it is as clear as daylight that the radiaesthetist must have a sound knowledge of the pharmacology and symptomatology of the drug in order clearly to appreciate the implication of the administration of the drug. He has clearly to understand what is curative in the drug, assuming that he has a good knowledge of medicine, in order to find out what is curable in the patient.

Often the radiaesthetist prefers to match and administer homœopathic remedies, without regard to the theory of homœopathy and the symptomatology both of the patient and the remedy, as well as its potency. A homœopathic remedy in a Cm potency is administered to the patient just because it has given a fairly neutral reaction to the patient's sample. There is no question that the homœopathic remedy cures where the selection is based on the totality of symptoms, and therefore when a drug is selected by radiaesthetic methods it is one's duty to see whether the symptoms of the drug meet the symptoms of the patient. Disregard of the rules of homœopathy may prove disastrous ; the Cm potency of a homœopathic deep-acting drug may alter the patient's constitution unfavourably, thus predisposing him to certain types of infection. Or it may so completely complicate matters that it may be extremely difficult subsequently to find

a correct remedy. It would be much safer for the lay radiaesthetists to work with herbal tinctures and substances in a cruder form, as was done for centuries, rather than dabble with homœopathic potencies.

Two cases may be mentioned in order to bring home my contention :—

1. Miss M, aged 56, was suffering from excruciating pain in the coccyx, nervousness, easy fatigue, heat in the epigastrium, sometimes nausea. Duration, fourteen years. Radiaesthetically the drugs that came out were Ignatia to start with, Natrum Mur to follow, and Pulsatilla the basic remedy. On giving Ignatia Cm, patient showed definite improvement both in her nervousness and in her pain, but later she brought out other symptoms, namely—extreme irritability with complete indifference to those she loved best—a funnelling sensation in the genital, as if all organs were falling out, and flushes of heat. From the symptoms it was clear that she needed Sepia. But the blood was re-examined and it confirmed that Nat Mur and Pulsatilla should be the remedies. Hence, one dose of Nat Mur Cm was given, but it made the condition worse. Even Pulsatilla did not help her. Finally Sepia 30 cleared up the case, though radiaesthetically it was not indicated.

2. Mrs. W, aged 29, had hallucinations and mental apathy. She was not conscious of her own existence, and was always in doubt whether the persons and objects she saw around her were actually in existence. She was on the verge of suffering from delusions. She was upset by sweets, felt dizzy on looking down from heights, and had a fear of being shut in, and had a marked urge to jump out of railway compartments. Radiaesthetically Argentum Nit and Anacardium came through. Arg. Nit apparently seemed to be a palliative, but an important one. From the homœopathic standpoint, the patient had, in a large measure, the symptoms of both. Six doses of Arg. Nit 30 cleared up her state of nervousness and fear, but had little influence on her purely mental picture. Later one dose of Anacardium 200 was given, and she nearly returned to normal.

Radiaesthesia promises to be of very great help in tracing the etiology of a given condition. By this it is meant that a subacute or chronic disease may have set in as a result of previous infections long forgotten. Radiaesthesia may give a positive response when a patient's blood is matched against samples of infections. In this connection, two interesting cases may be mentioned :—

1. Mrs. R, aged 25, suffered from extreme exhaustion and breathlessness on slight exertion, so much so that she was suspected of suffering from heart disease. All the apparently indicated remedies failed to produce an improvement. When a sample of

blood was tested radiaesthetically, chicken pox came out prominently. When she was asked whether she had had chicken pox or had been inoculated repeatedly with cow pox, she gave an interesting history. Her mother was a conscientious objector against vaccination, and therefore the patient had never been vaccinated. But at the age of nine she had had chicken pox, which passed off uneventfully. At puberty she became nervous, gradually feeling more and more exhausted on less and less exertion, till she came to her present state. She also was able to produce photographs taken some time before and after suffering from chicken pox, and the change in her constitution for the worse produced by this attack of chicken pox was very apparent. Variollinum was radiaesthetically indicated and given with success.

2. Dr. R, aged 40, was complaining of pain in the heels and a chronic chest condition. Radiaesthetically, his basic infective condition appeared to be syphilis. When he was asked about exposure he denied it, but gave the following interesting history. When he was an infant he was inoculated against smallpox by means of Serum taken from the pox of a child who was supposed to be suffering from smallpox. Instead of the normal reaction to vaccination the patient developed a rash all over the body after many weeks, which ultimately proved to be the rash of secondary syphilis. When the head of the vaccination depot was informed about it, he investigated the matter, and found out that the child from whom the serum had been taken was suffering from syphilis, and the person who did the vaccination was dismissed from service. Kahn and Wasserman tests were made last year, and both were negative. But there is no doubt that for effective treatment his syphilitic miasm must be taken into consideration. The pain in the heels did not improve on any remedy—though radiaesthetically indicated—because it was ultimately found on X-ray examination that he has spurs (bony outgrowths) on both the heels.

From the foregoing it is apparent that radiaesthesia, even when worked by more than one method, cannot be relied upon for the choice of the remedy or the planning of treatment; rather, its usefulness is displayed as a " laboratory aid," and quite good at that. No method of mechanical search for the remedy can ever become a substitute for clinical knowledge and the symptomatology and pharmacology of drugs. Giving a remedy is only a part of treatment, and it takes a well-trained physician to make use of all the subsidiaries of a successful therapy such as dietetics, nursing, hygiene, elimination, physiotherapy, etc. Radiaesthetists who undertake treatment of patients from long distances without having seen them once are bound to create a bad reputation for radiaesthesia, and ultimately build up antagonism.

THE CLINICAL IMPORTANCE OF THE ENERGY FIELD ROUND THE HUMAN BODY

By DR. ERNEST MARTIN

Reprinted from La Revue Internationale de Radiesthésie

It is difficult to overestimate the value of a study of the field of energy surrounding the Human Body.

In this field normal people show a constant finding, while any departure from the normal, from a simple bruise to severe inflammation of any organ or tissue, is revealed at once.

It is possible to select treatment of any kind by testing the remedy or remedies chosen and to note whether they change this field to that shown by people in good health.

The importance of having a normal standard by which to measure needs no emphasis to the clinician.

Dr. Kilner, of St. Thomas's Hospital, described this field in his book *The Human Atmosphere.*

Not being clairvoyant, he devised screens of Dicyanin in solution which, against certain backgrounds, enabled him to see the Aura. He described this Atmosphere—as he called it—in health and in conditions of disease, noting the changes in shape and in colour.

As far back as 1912 Baines measured this same field galvanometrically; and I had employed Baines' method. On reading Dr. Kilner's book, I was struck by the similarity of the finding; where Dr. Kilner described a bulge in the Aura over, say, a diseased liver, in a similar condition, instead of the normal 15 millimetres, I would find an off-scale deflection equal to an escape of energy over a diseased organ.

One point demonstrated by Baines (which Kilner missed) was that there was a body-polarity as a whole when measurements were taken galvanometrically from hand to hand. Further study of the Aura has shown the immense importance of this polarity.

For many years I have been using a pendule in relation to this outer field in diagnosis and treatment; but it was not until last year, in examining patients' hands against a rather dull background, that I found myself able to see the Aura in colour, and noted that the colour-line did not commence close to the body but at a distance of about four to six centimetres. Along this line the colour was bright and faded out at about eighty to a hundred centimetres. Even then it was some time before the significance of the phenomenon arrested my attention.

Then I observed the following interesting facts, which any radiesthetist can check for himself.

Below the colour-line, i.e., six centimetres, the pendule will gyrate only clockwise or counterclockwise, one cannot get a pendular swing.

On the right-hand side of the body the pendule will swing counterclockwise; on the left-hand side, clockwise; but in the middle line it will come to rest, exactly as it does over a magnet.

Now if the pendule be lifted from the dead mid-line for five to six centimetres where visual colour commences, it is noted that the pendule will begin to swing to and fro instead of gyrating. This pendular swing will extend in any direction and fade out to zero at about fifty centimetres from the body.

Thus, in a healthy subject polarity is found, in what may be called the inner field, to be negative on the right-hand side and positive on the left. The neutral dividing line, down the mid-line of the body, divides for the arms and fingers and, down the leg, dividing for each toe. The palms of the hands and soles of the feet show no polarity. Dr. Bovis and others have demonstrated that the palm of the hand-areas connect with deep organs, wherefore it is of clinical interest that no polarity is shown in this area. But the outer field yields only a pendular swing in health.

This, then, is the normal.

The changes in these two different fields can be observed in any form of illness. There will be either a shift of polarity of the whole body—negative becoming positive—or a shift of polarity on a local area. When the polarity shifts in the inner field the pendular swing will change in the outer field also for a gyratory movement, which may be negative or positive, but this has no significance, as it depends on which side of the mid-line the pendule is dropped. In this field there is now an extension outwards for possibly two meters or more, thus corresponding to Baines' off-scale deflection and to Kilner's bulge in the Aura in diseased conditions.

There is yet another way of checking the normal. A finger is placed on the end of a centimetre scale and the pendule swung across the scale.

A gyratory movement is observed which will begin on any figure up to eleven centimetres. As an example, if it starts on two it will swing to and fro until four is reached, when it will gyrate again, and this gyration will repeat on six, eight, and so on with mathematical precision; while, if it starts on eleven centimetres it will repeat on twenty-two, thirty-three, etc.

Each finger-tip will give a negative and positive gyration in series. Thus we appear each to give off a constant wave-length which is individual to ourselves and which does not vary with our state of health.

I have found no one who gives off a wave-length of more than eleven centimetres.

When the healthy individual's wave-length has been established, it is found also that (in health) part of the body gives off the same wave-length while, over an area of disease, the fundamental normal will change to a wave-length of anything up to one hundred centimetres.

In illness, then, the inner field will be found to have changed polarity; the outer field will have ceased to give a pendular swing and to gyrate instead, while the individual wave-length also will have changed from its normal measurement up to between sixty and one hundred centimetres. Success in treatment will correct all these three faults, nor does it matter whether treatment is by drugs, external applications or any form of radiation, nor whether this fault-showing radiation results from wrong medication, faults in food, the wearing of wrong jewels—for, even these, having an individual wave-length, can upset the balance of these fields and cause symptoms. The same considerations apply to such forms of radiation as in Lakhovsky's open circuits, which must be orientated correctly to individual body polarity in order to do good rather than harm.

Pendular examination, therefore, of the human atmosphere demonstrates an inner field behaving like a magnet (and yet we do not magnetise steel) and an outer field which, while having colour, is seen as colour only by the clairvoyant or by artificial means such as the Kilner screens. It will be for the physicist to determine the nature of these radiations, but, that they are demonstrable by radiesthetic methods, that they are constant and that they show changes in diseases, while, when suitable treatment is adopted the changes swing back to normal are, I think, certain, and of the greatest value to the clinical physician.

It should be possible to form an hypothesis which would provide a line of thought for others to explain the meaning of these observed phenomena.

Embryologically, the skin is an extension of the nervous system; it develops from the same layer of the ovum as do the nervous system and the special senses.

Henry Head demonstrated that areas of the skin connect by reflex action with spinal segments and again from these to deep organs.

George Crile has postulated that life can be maintained only in those organisms which present differences of potential in their cells. Differences of potential in varying tissues could be determined by the cross-section of the nerve supplying such tissue or organ.

Lakhovsky states that life is started by radiation, maintained by radiation, and destroyed by faulty oscillation.

It would appear, then, that the outer field of energy is the sum of all the radiations which play on the human body of the varying potentials of different organs, that the body-polarity is the

polarity of the sympathetic and parasympathetic nervous control of all cell functions, and that disturbance of this control is the first cause of disease, while correction of this balance is the basic factory of spontaneous cure and, as such, to be implemented as far as is practicable in our healing methods.

A small experiment will enable anyone who can use the pendule to watch this spontaneous cure in action.

If one examines with the pendule one's own thigh in both inner and outer fields a negative (anti-clock) swing is obtained on the right of mid-line near the surface and a positive (clock-wise) on the left. No gyration is obtained on the mid-line. Now, if the pendule is lifted into the outer field, the pendule will swing to and fro.

If now the thigh be bruised by a smart blow, the pendule will indicate a change of polarity in the inner field (near the skin) and a gyration in the outer field instead of the to and fro swing.

A slight bruise will be healed naturally in a few minutes, when the pendule will record a return to normal in both fields.

That the radiation of drugs affects these fields and that such radiation is primary can be demonstrated by holding morphia and strychnine in the hand and pendulising over the back of the hand. These two drugs when measured give a wave-length of twenty centimetres, one showing a negative polarity, the other a positive.

When held in the hand separately both give a fault in the inner and outer fields, but when held in the hand together, they cancel out each other's radiation and normal is recorded in both fields.

It is possible to test in this simple manner all our foods, our drugs, all external forms of treatment, whether applications or radiations. Then the truth of the old saying will be illustrated " that one man's meat is another man's poison " ; thus much anxiety will be saved in avoiding the effects of idiosyncrasies and allergies.

IS IT SOUND?

Note of a Lecture delivered to the British Society of Dowsers on January 19th, 1949

By MICHAEL ASH, M.R.C.S., L.R.C.P.

We are at last in sight of our goal—the exact science of medicine.

In *The Times* of November 5th, 1948, in a leading article on " Soviet Biology," a reference is made to :—

> " important minority groups of biologists in the Soviet Union, one group led by Gurvitsch, asserts that radiation can be detected from living matter. . . . .

> " It can be confidently said that no reputable Soviet biologist takes . . . Gurvitsch's work seriously. Neither Gurvitsch nor Lysenko publishes his results in the scientific journals of the Academy. How is it, then, that Gurvitsch remains among an obscure minority and Lysenko features in the headlines ? "

In *The Times* two weeks later, homœopathy is mentioned in conjunction with His Majesty the King's illness, and the practice of an obscure medical minority features in the headlines.

This minority opinion in biology and medicine is, I believe, one and the same. Homœopathy is the practical application in medicine of the biological principle that radiations can be detected from living matter. For it is a well-established physical principle that bodies absorb, and are sensitive to, their own particular radiation spectrum or resonant frequencies. Homœopathy is based on similar resonant frequencies between patient and potion that makes it possible for the one to affect the other. Precise posology determines the nature of the effect obtained, according to the " Arndt-Schulz law in physiology."

During war service, at sea in the Pacific, I read about Professor Gurvitsch's experiment in which he showed that germination in one plant stimulated cell growth at a distance in other plants facing it.

While attempting to repeat these experiments under very exact conditions on the equator far from other forms of life, I found that my own hands were a factor in the experiments.

1. Peas deliberately radiated by my hands held on either side of them at a distance of one inch for one minute, appeared to germinate about twice as fast as control peas.

2. This " radiation " from a hand in a saline arm bath was interfered with when the current of electricity running through the bath was switched off; but no alteration occurred when such direct current was running constantly. The interference was, however, maintained when alternating current was used.

3. As the frequency of the alternating current in a coil round the limb was varied, a critical frequency was found at which a maximum interference with the " radiation " from the hands was detected, and at this critical frequency a beat frequency was heard in the variable oscillator used.

4. At certain frequencies, such as 30 and 80 K.C.S., the standing wavebeam in air from a microphone was found to be detrimental to health.

5. " Standing waves " in air have been detected from living bodies, the waveform being specific to each type of body examined. At the standing wavelength or critical distance from the body an effect can be detected on a piezo-electric crystal between two metallic contacts.

6. Electrical changes between these contacts can be measured on a valvevoltmeter, with a germanium crystal rectifier in the circuit; or on an oscilloscope with a biological amplifier.

7. The energy "radiated" from the human hand follows waveguides, continuing along and beyond such guides in a directional fashion. The critical distance is shortened by the external dimensions of an object placed in the path of this energy running along the guide. The guide can be by-passed by earthing the end contacted by the hand. The guide need not be made of an electrical "conductor." The energy appears to travel on or just out beyond the surface of the guide. The waveguide behaviour is regarded as evidence of considerable frequency. The exact range of frequency is yet to be determined.

8. The wavelengths in air of medical significance have now been established.

In health the first critical distance is from 2 to 11 cms. The second is at an optimal distance of 80 cms., decreasing with disease.

The third is about 22 cms. beyond the second and varies in intensity with speech.

The fourth is about 11 cms. beyond the third and varies in intensity with thought.

If a crystal microphone is held at each of these points in turn a scale is detected; of notes decreasing in pitch with distance from the body.

9. The readings increase with full inspiration and decrease to a minimum with full expiration. During telepathic experiments a "thought beam" can be detected as a maximal oscillation at the critical distance; in a critical direction and elevation joining the two persons "in rapport." The elevation of this beam follows a long circle or heavyside deflection pathway according to the distance between the bodies.

The site of origin of such thought beams can be traced back to "silent areas" in the cerebral cortex.

10. The exact waveform appears to be, like the fingerprint, specific to the person and can be detected from specimens pertaining to that person. These specimens appear to resonate with him as does a tuned radio receiver to a transmitter at a distance.

11. In disease the second critical distance from the body is shortened to about 60 cms. This reading is the average reading of a random series of patients throughout one year.

12. The restoration of bodily deficiency restores a more normal reading. The deficient material having a similar effect, when contacted, as when ingested, by the body (on its wavelength). When the correct dose for the individual is contacted

an optimal increase in reading is obtained, and an overdose decreases the reading again.

13. The shortening of the second critical distance may be due to adventitous waveforms interfering with the body's normal waveform. When these adventitous waves are eliminated by specimens of their own resonant frequency the body's normal waveform is restored.

14. Adventitious waveforms may be due to the presence in the body of micro-organisms or tumours. These waveforms are specific to each type of organism or tumour, and can be recognised in the body's spectral analysis of waveform.

15. The waveform of bacteria corresponds roughly to their dimensions; cocci having approximately the same reading north and south as east and west. Bacilli have approximately double the wavelength north and south as east and west.

For instance, human TB north-south is 18/36 cms.
east-west is 9/18 cms.
Diphtheroid north-south is 17/34 cms.
east-west is 8½/17 cms.

16. Tumour waveform can also be read direct from the patient's spectral analysis.

Sarcomas wavelength being less than 5 cms. and Carcenomas having longer wavelengths. There are differences in vertical readings between the waveform of these two types of growth.

The SURGICAL application of recent advances in bio-physics.

The "Radar" principle can now be applied to the human body in the location and treatment of disease.

It has been discovered that the body emits standing waves in air that vary in their position according to the activity of the body.

The nodal points in these waves can be detected on a piezo-electric crystal detector, such as quartz, that translates the "stress" at the nodal points into an electric current between the metallic contacts on the crystal. The electric changes can be observed on an oscilloscope or valvevoltmeter.

In normal health the nodal points are the following critical distances from the body.

The first one is from 2-11 cms.
The second is from 60-80 cms.
The third is about 22 cms. beyond the second.
The fourth is about 11 cms. beyond the third, and so on out into space.

The pitch of the oscillation decreases with the distance of the nodal point from the body. The third critical distance is the one we are all familiar with; that of speech. It increases the

intensity or amplitude of oscillation when the subject speaks, and corresponds in distance to the pitch of the voice.

For instance, a middle C tuning fork gives a nodal point at its wavelength 58 cms. from the body. Using 33,200 cms. a second as the speed of propagation the frequency of the fork is 256 beats a second. The frequency of the C above middle C is 528.

When my child, JJ, speaks, the oscillation is intensified at the nodal point 74 cms. from her larynx. This corresponds to 448 per second as her frequency. This is, in tone, about A sharp. The frequency of A is 440 per second.

My wife, JA, gives a node at 76 cms., and this is a frequency of 398 on practically A.

When my assistant, AS, speaks, the node at 79 cms. intensifies. This corresponds to a frequency of 420, or G sharp, if G is 396.

When I speak, my nodal point at 86 cms. is intensified, and this corresponds to a frequency of 395 or practically G.

My assistant, who claims to have perfect pitch, is satisfied that these are the tones on which we each happen to speak.

The nodal point out beyond that of speech increases in intensity during thought just as does the speech one during speaking.

The nodal point nearer in than that of speech is the one that I have studied in relation to health.

It varies in distance from the body with the vitality of the body tested.

For example, eggs were sorted according to the distance from their surface to the second nodal point that in the hen's egg should be at about 22 cms. from the shell surface. Eggs giving a reading of less than 19 cms. were classified as inert or weak germ and those beyond this distance were classified as fertile. The hatching results showed a 78 per cent. correspondence. This, by the way, was a side observation during a magnificent failure to sex eggs commercially by exposing them to artificially produced fields at their own critical frequency.

In human beings routine readings were taken of all cases throughout a year before and after treatment. The second critical distance was limited to 80 cms. or 31 inches throughout the year, except during July and August, when a few sporadic readings were obtained above this figure.

A random series of readings was compared to 25 inches and found to be on the average one inch lower, or 60 cms., as the patient's average.

In each case, as a routine, the readings from each finger tip were taken as the edge of the body and were compared to the patient's clinical condition.

There was found to be a correspondence between these readings and the sympathetic involvement of the nervous system.

The representation of the spinal segments on the hand appeared to be as follows :—

The thumb readings referred to the cranial and the little finger readings to the caudal end of the spine.

The index readings referred to the shoulder girdle and the ring finger to the lumbar spine.

The middle finger referred to the thoracic spine.

Localised pain was found to give a localised decrease in the appropriate finger-tip readings. If the region in pain was one-sided, the decrease was more marked on that side's hand.

The routine employed was to take the finger-tip readings and then to examine in detail the appropriate spinal area involved.

If, for instance, the left-hand middle finger gave the lowest reading, the thoracic spine was scanned with a detector till the correct spinal level was found in a cranio-caudal direction. This level was then scanned laterally until the point of maximal disturbance was pinpointed.

At this point a surface marking was made and in, for instance, the case of a fibrositic nodule causing pain the depth of the lesion could be located by probing.

A maximal effect on the appropriate finger-tip reading was recorded when the site of pain was exactly located in three dimensions.

In the above type of case the offending adhesion could be felt with the needle, and could then be broken by injecting fluid. The breaking of a painful adhesion or the dispersing of a painful fibrositic nodule was accompanied by an immediate restoration of the finger-tip readings to normal or towards normal.

The patients' symptoms were found to correspond very accurately to the state of their readings.

EYELESS SIGHT

By H. M. LUCY

Those of us who are beekeepers know that bees are equally at home in the strongest sunlight in which they revel and also in the intense darkness of their hives wherein they perform their detailed tasks with the utmost facility. Those who are not beekeepers might read that fine book *The City of the Bees* to learn of their manifold work in the hive, work which demands some sort of extra retinal vision. Horses have something of this quality in their make-up, for it is well known that they are able to find their home on the darkest night when left to themselves. Reading, therefore, of Mr. Michael Ash's experiments with the blind, it struck me that some members of the B.S.D. might by their skill and insight be able to rediscover the methods

used by M. Jules Romains in training totally blind people to read ordinary books and to see by what he terms extra-retinal or paroptic vision. If this method could be revived a great service would be rendered to the blind.

Romains' book *Eyeless Sight*, a translation of which was published by G. P. Putnam & Sons in 1924, is full of controversial matter which we can leave to the professional physiologists. Romains gave no details of his methods, but hints can be gathered from his book which point a path for the dowser to explore. As few of us come into contact with totally blind people, only those members who have blind friends will be able to investigate. Romains is dogmatic in stating that totally and recently blinded people are the best to work with, and he specially prefers blinded young ex-soldiers. He was struck with the fact " that certain somnambulistic subjects guide themselves with a remarkable ease with their eyes closed, and that even with the eyes bandaged they recognise with precision objects, people and written signs. . . . Somnambulistic subjects acquire a prodigious delicacy of sensation, and know how to make use unconsciously of a thousand signs which a man in a waking state passes by without notice."

It was this faculty, probably latent in all human beings, which started Romains on his experiments. He stresses that his pupils were under great mental strain, and if I were in contact with a blind person I would, as a herbalist, give them herbal nerve foods, which do not act as drugs, to sustain them to keep up their spirits. He says that the nasal mucosa is sensitive to colour. . . Under normal illumination the qualitative perception of colours is perfect. . . Perception is absent in absolute darkness. . . It is the more sharp, precise and easy as the object to be seen is placed in a brighter light. . . Any region of the periphery of the body, provided it is of a certain extent, is capable of receiving by itself a certain degree of extra retinal vision. . . Vision is difficult, hesitating and imperfect when only one region is exposed. . . The more regions engaged, the more easy and satisfying are the results. . . For example : if the hands are bare, the sleeves lifted to the elbows, the forehead clear, and the chest uncovered, the (educated) subject reads easily and at a normal speed a page of a novel or an article in a newspaper, printed in ordinary type. . . If the object can be handled without detriment to the significance of the experiment the subject touches it, from time to time, with the palmar surface of his fingers and hands, with his forehead, the upper part of his chest and sometimes his epigastrium. These movements seem to have a real efficacy, but none of these is indispensable. . . There is a value in the first exercises being brief and well spaced. . . Progress is generally noticed, not during a sitting, but between one sitting and another.

In experiments on himself with his eyes completely bandaged he made 31 sittings which he divided into four periods: A preparatory period of ten sittings, without apparent results; a period of ten sittings, when the function appeared in a still rudimentary way; a period of three sittings, when a somewhat more perfected function appeared; a period of eight sittings, which was characterised by a remarkable extension of the function. The first thing he perceived was the yellowish cover of a pamphlet in the form of a brownish yellow patch without precise contour and without any detail. . . . Sight was wavering and discontinuous. It lasted two or three minutes, then absolute blackness returned for a full quarter of an hour. . . . There was at first confused vision of voluminous objects, with ridges, bosses and shining surfaces. . . The attempt at vision of smaller objects occasioned a truly remarkable phenomenon, plurality of images; that is to say, a key, for example, was observed for several seconds as a quivering assemblage of very fleeting, uncertain and incomplete images, which finally resolved into a single though unstable image. . . The range of vision seemed to increase with its exercise. . . At first, everything occurred as if there were an impenetrable zone of shadow, two or three metres from the body. Then this shadow moved back and was dissipated little by little.

Tantalisingly he states, "I will not enter into the details of the technique which I have developed. . . . By means of this technique the first manifestations of the paroptic function appeared after the fourth and fifth sitting in a blind person taken absolutely at random and completely lacking all retinal sensibility." He emphasises that the use of the hands helps the learner in the elementary stage. "The more completely the ocular vision has been destroyed, the more favourable will be the conditions."

He refers to the problem of dazzling: "At the beginning of the training, the subject, when he turns in the direction of the source of light, for example, towards a window opening on a fine, clear sky, is suddenly enveloped in an absolute obscurity, and for several minutes he will have great difficulty in seeing anything at all paroptically. I called this black dazzling. A little later, if the subject remains in a sunlit place he is suddenly overcome by an impression of a confused, very intense, reddish light, which drowns all shapes and makes vision impossible. This I call golden dazzling. In the same way I have never succeeded in seeing, even colourfully, a source of artificial illumination (electric light, candle, etc.). Moreover, for artificial lights, at least, those which are in ordimary use, the paroptic rendition is very bad."

It is hoped that these brief references to a remarkable and little-known book may serve to encourage investigation in a form of treatment which might be of inestimable service to those who have suffered the supreme misfortune of the loss of the most precious of our perceptive faculties.

PART THREE

HAS INTUITION A PHYSIOLOGICAL BASIS?

A Paper read to the British Society of Dowsers on November 17th, 1948

By BASIL SMITH, F.R.A.I.

Mr. Chairman, Ladies and Gentlemen,

You may wonder by what right I, a psychical researcher, presume to come and address a society of dowsers upon their own home ground. The answer is that I shall not dare to thrust my land-lubberly fingers with sacrilegious clumsiness into the watery realms of King Neptune; that is, in plain English, that I shall not attempt to teach *you* anything upon a subject in which *you* are far better qualified to teach *me*. I have undertaken to read this paper because I am told that most of you hold the opinion that two distinct faculties are involved in water-divining —a purely physical process, and some kind of intuitive process— and I believe it is possible, therefore, that the views of a psychical researcher upon intuition may not be out of place. I propose, therefore, to describe that hypothesis by which I attempt, as a psychical researcher, to account for the faculty of intuition, otherwise known as "extra-sensory perception," among other names.

E.S.P. is generally held to fall into five categories: Telepathy, clairvoyance, precognition, retrocognition and psychometry. Telepathy is paranormal knowledge of that which is already in someone else's mind. Clairvoyance is paranormal knowledge of that which exists, but is not in anyone's mind. Precognition is the power to foresee future events. Retrocognition is the corresponding power to perceive past events. Psychometry is the power to gain paranormal impressions from material objects.

If dowsing sometimes takes the form of E.S.P., it is evidently that aspect of E.S.P. known as "clairvoyance"—paranormal knowledge of that which exists, but is not in anyone's mind. My theory of E.S.P. covers all five aspects, but clairvoyance is manifestly the common ground to your world and mine.

Ever since the S.P.R. was founded, the majority of psychical researchers have favoured some highly metaphysical explanation of E.S.P., simply, as far as I can see, because it does not fall obviously and immediately into physics as we know it. Telepathy, at first sight, does not *seem* to weaken with distance. "Telepathy, therefore," say psychical researchers, "is independent of space." Precognition (the power to foresee future events) is, in the same way, held to be independent of time. "Consequently," say psychical researchers triumphantly, "we appear

to be dealing with a power which transcends space-time, and is thus outside the physical universe." Upon this impressive-seeming foundation, various card-castles of metaphysics have been erected, the ultimate stability of which is dependent upon the stability, or otherwise, of the foundation upon which they repose. That foundation I believe to be an insecure and crazy structure.

It is perfectly true that a few telepathic experiments have been conducted, in which the results have been as impressive over a longer as over a shorter distance; and this is the sole foundation that certain psychologists and others possess for their contention that telepathy "transcends space." There is, however, another side to this matter. I have personally come across many spontaneous cases of long-distance telepathy between people who are en rapport, but the actual number of instances of telepathic communication is always meagre, compared with the almost continuous flow of intercommunication which goes on between them when they are together. In answer to this, I am often confronted with a few classical cases, such as Dr. Rhine's long-distance experiments, and Dr. Hettinger's transatlantic experiments. But that is precisely my point. These are only a few cases, and they are counterbalanced by many on the other side. If the power weakens in some cases and not in others, we have to admit that it *is* weaker *in the aggregate*. Yet, even now, I have dealt only with the weakest part of my case. I have another argument which is almost overwhelming:—I have found from frequent telepathic experiments in the past that the difficulty of making the original rapport increases with increasing distance, and that rapport, once made, tends to disappear, to snap, if the distance becomes too great for it. For years before the war I experimented with professional fortune-tellers (who are, of course, merely "sensitives"—people gifted with E.S.P.). I was never able to make the slightest telepathic contact until I entered the sanctum, and then, being a good "agent" myself, I never experienced the slightest difficulty. While I was separated from these sensitives by a few miles, I found it impossible to get any telepathic results; when I was closeted with them, I found it impossible *not* to get telepathic results. Yet, once I had parted from them and gone home, telepathy completely ceased: they were not able to read one thought that was in my mind, so long as they were separated from me by a few miles.

I found that much the same state of affairs existed between my sister and myself. While she and I were living in the same house, there was a fairly constant telepathic nexus between us. When she went to live at Dunstable, while I remained in London, we noticed that telepathic communications occurred occasionally; but when she moved to Manchester, they stopped altogether. The link had snapped.

With regard to my contention that the difficulty of making the original rapport increases with distance, I may remark, in substantiation of this view, that, of all the attempts at long-distance telepathy that have been made by experimenters using the B.B.C. broadcast, only *one* has yielded significant results; and the whole essence of these broadcast telepathic experiments has been centred inevitably upon an attempt to make the first rapport across varying long distances.

It is asserted that precognition, by virtue of its very nature, " transcends time." I have examined over a hundred instances in the archives of the S.P.R., and I have found one invariable rule: the shorter-term predictions outnumber the longer-term; precognitive experiences in which less than one month intervenes between dream and fulfilment outnumber all experiences with a longer time-lag by very nearly four-to-one. This does not suggest that precognition " transcends time." Rather does it suggest that precognition weakens with increasing time, just as telepathy weakens with increasing space. (Incidentally, my analysis establishes the existence of the faculty of precognition more firmly than even the statistical experiments of other workers have done, since, on a purely chance basis, the long-term predictions would be bound to outnumber the short-term, as they would have a longer time in which to be fulfilled; whereas, in fact, the reverse is true.)

If telepathy weakens with space, and precognition with time, the metaphysical card-castles of psychical researchers have finally collapsed. On the other hand, purely physical theories of E.S.P. do not stand the strain of criticism much better. The agent has to *find* the percipient, and, on a purely physical hypothesis, this would be almost impossible, unless he possessed a non-physical telepathic faculty with which to do so. Secondly, radiation cannot penetrate, or curve over, mountain ranges, but telepathy can. For these two reasons, I believe that a purely physical explanation of telepathy is very unlikely.

As I have previously spent some time in condemning a metaphysical explanation, you may think that I have left myself between two oceans, without a plank to walk on—like the Greek philosopher who proved that you cannot move where you are, that you cannot move where you are not, and that, therefore, you cannot move at all.

The truth is that, to myself, as to others, the whole occult world seems to cry out for a " midway " hypothesis, for a realm of being that is neither physical not metaphysical, but dwelling between both, like the contents of a sandwich. Telepathy can leap over mountain ranges, and yet the difficulty of making the original rapport increases with increasing distance. Precognition can perform feats of prescience which would be impossible to

the brain, acting normally,* and yet the short-term predictions outnumber the long-term. The impression one gets in each instance is of an entity that transcends that system of laws that we call physics, and yet has not succeeded in completely shaking itself free of space and time. We seem to be dealing with things that exist in space and time, but that are not bound by these categories to the same extent as is our physical world; with things that surpass our known physical laws, and yet do not belong to a purely mental realm; *with some force that is half spirit, while still remaining in space.*

There is, of course, no such force as yet known to science. I am therefore going to attempt to throw some light upon the nature of this unknown force which seems to be responsible for telepathy, and therefore, probably, for the other manifestations of E.S.P. I suppose that, if I possessed the true scientific caution, I should refuse to commit myself upon such a subject; but we are forced to admit that it is impossible to explain the phenomena of psychical research without stepping a little way into the wilderness that lies beyond the orderly garden of science.

Let us examine our facts: We have come to the conclusion that this force exists in space. Presumably, therefore, it is, at least to some extent, however slight, *material.* Secondly, there is good reason to believe that it emanates from living creatures, since some people make better "agents" than others; we must therefore conclude that it is *animal.* When we come to wonder which part of the body is most likely to produce it, we shall immediately remember that it is a vehicle for *ideas,* and we shall thus be led to suggest the nervous system.

At present, physiology takes no cognizance of any such force as nerve-force; but that need cause no alarm and despondency; two hundred years ago, physiology took no cognizance of the circulation of the blood, and its discoverer narrowly escaped being incarcerated in a madhouse.

Nevertheless, the hypothesis of nerve-force has been mooted many times, and by some physiologists of unimpeachable respectability.

In 1886, Dr. Hale White suggested that the nervous system probably produced an unknown kind of force, and he proposed to call it "neuro-rheuma." Sir Victor Horsley agreed with him, and with the implications of the term. In 1908, Professor William MacDougall, who was, in his time, regarded as the best psychologist in the Anglo-Saxon world, wrote:—"There is a conception of the whole operation of nervous energy which goes back as far as Descartes; the conception, namely, that the energy liberated by chemical change, by katabolic process, in one part of the nervous system, may be conducted through the nervous channels and may operate in other parts of the nervous

* It would require E.S.P. for its premisses.

system. It seems impossible to get the physiologists of the laboratory to consider this conception on its merits, yet those who are in the habit of dealing with the problems of the organism as a whole, the physician and the psychologist, constantly make use of this conception."

MacDougall is inclined to regard this hypothetical force as a fluid, and he coins the term " neurin " to describe it. He states quite plainly that it would be unwise to regard it as a variety of one of the forms of energy known outside the animal body.

It is almost impossible to resist the hypothesis that an unknown force inheres in the nervous system :—The sufferer from maniac-depressive insanity, during the phase of exaltation, shows an incredible degree of muscular force, which it is difficult to account for on the ordinary neurological basis. During the depressed phase, he suffers from muscular atony, and all his tissues lose tone. It seems difficult to understand how nerves are able to give *tone* to tissues, unless one assumes that they supply those tissues with some kind of *force*, for even sensory nerves possess the power of giving nourishment to the tissues into which they run. If motor nerves alone were able to preside over the tone of tissues, one might assume that the degeneration which follows when they are cut is due to disuse-atrophy ; but the section of a sensory nerve is equally likely to give rise to tissue-degeneration. We must, therefore, assume that sensory nerves possess a trophic function. In that case, the conclusion that nerves supply energy to the tissues seems almost irresistible.

Finally, we come to the subject of the enormous *speed* at which nervous impulses travel, and this, to an impartial mind, presents a most cogent argument for the existence of neuro-rheuma. In man, the velocity of propagation along a nerve-fibre has been estimated at about one hundred and twenty metres per second.* The explanation of nervous conductivity usually accepted by physiologists is as follows :—A nervous impulse is a wave of depolarization which rapidly moves over the polarized membranes at the surface of the fibre, thus allowing ions previously held in position on the polarized membrane, freedom to wander. It has been suggested that the whole process is due to changes of permeability along the course of the fibres, and that increased permeability of membranes allows sodium ions to wander *in*, and attach themselves to the chlorine ions, so that potassium ions wander *out*. " Wander " seems a strange term to describe impulses that travel at one hundred and twenty metres a second ! The huge speed at which nerve-fibres conduct impulses is more naturally explained upon the hypothesis of nerve-force than upon the over-strained hypothesis I have described.

* Piper, 1908.—The conductivity along a frog's nerve-fibre was measured by Helmholtz in 1850.

To return now to E.S.P. Let us assume that there *is* a force existing in space, but not obeying the laws of physics, and having some of the qualities of mind. Let us assume, further, that the most probable source from which this force can emanate is the nervous system, and that there is at least evidence to lead us to believe that the nervous system does in fact produce an unknown force. In that case, since this force seems to be used for the conduction of nervous impulses, and must therefore play an important part in brain-function, it must, if it exists, be *pregnant with personality*. Dare one suggest that it may become the very substance of mind—the basis of consciousness ?

I am now going to adduce some interesting corroborative evidence :—

The Yogis can teach us a good deal about E.S.P. (Whatever we may think of Yoga, we have to admit its existence as an anthropological phenomenon capable of being studied). The foundation of Rajah Yoga is the systematic stimulation of the nervous system. The Yogi begins his regimen with a course of deep-breathing exercises, the purpose of which is to stimulate the autonomic nervous system. (Every time we take a deep breath we press upon the terminal ganglia lying upon the coeliac axis, and stretch the splanchnic nerve and the right vagus.) When the autonomic nervous system has been thoroughly stimulated by these breathing exercises, the Yogi passes the excess impulses that he has created down to the right vagus at the base of the spine, the so-called " Kundalini," or " Coiled Serpent," the spring of all his latent power.* Many competent writers have described these processes, and all agree in asserting that the object of Yogic exercises is to develop nerve-force. The interesting thing about it is that the Yogi develops E.S.P. into the bargain. Swami Vivekananda, who represented the Yogis at the World Congress of Faiths held in Chicago in 1870, says in one of his books :—" Gradually you will find that the thoughts of your friends will present themselves to your mind in the form of pictures." If Yoga develops nerve-force, and E.S.P. increases *pari passu*, it is at least a fair assumption that there is some connection between the two things. Surely this fact constitutes strong corroborative evidence of my contention that nerve-force is the basis of E.S.P. ? Of course, this corroboration will appeal chiefly to those who have previously been impressed by my physiological arguments.

Additional support comes from an entirely different quarter. Dr. W. E. Boyd, the homœopathic research worker, wrote to me in July, 1946, in the following words :—" I believe that we are touching the same kind of vital energy which is involved in mental processes, and possibly in telepathy. If you postulate

* Arthur Avalon : *The Serpent Power*. V. G. Rele : *The Mysterious Kundalini*.

the S.P.R. effects as due to a supra-physical energy, then I should be inclined to agree with you. If you study my booklet, you will see one record of a beat-frequency which indicates very strongly that we are dealing with a real kind of energy, however little we know about it." After quoting this letter in an article, I myself wrote :—" Homœopathy is still a mystery, but it fits into the picture which we are building up—the picture of an energy-system within the body which belongs neither to physics nor to metaphysics." I still stand by those words.

You might, at this stage, be interested in an example which completely confirms my hypothesis. An acquaintance of mine is interested in psychometry, the attempt to gain paranormal impressions from material objects. This faculty is an extremely rare gift, and my friend does not claim to possess it herself, but she has performed numerous experiments with a sensitive who apparently does possess the power in question. On one occasion, she took to her sensitive an article which was the property of a certain nurse, whom I will call Nurse A. Nurse A had resigned from her post, and had accidentally left the article behind when she went away. It was picked up by Nurse B, who kept it for a few weeks in the pocket of her apron. This Nurse, Nurse B, was much perplexed, during those weeks, by some personal problems. After the sensitive had handled the object, she described in detail all the problems of *Nurse B*, who had merely kept it for a few weeks in her pocket. We can readily understand how the nerve-force emanating from Nurse B, in whose pocket it had remained steadily, would gradually impregnate it, until it was completely attuned, as it were, to her note.

It may, perhaps, be objected that I have not taken into account Dr. Hettinger's psychometric experiments, in which the percipient described events that took place after the object had left the possession of the agent. On the nerve-force theory, however, all that one need assume—and it is quite a feasible assumption, in line with telepathy—is that the object retains its rapport (through space) with its possessor, at least for a time.*

While we are dealing with possible objections, I will mention Dr. Soal's so-called " precognitive telepathy." It may well be argued that this kind of telepathy cannot be spatial ; that an idea cannot possibly travel through space from an agent who has not yet thought of it. The answer is that " precognitive telepathy " is misnamed, and falls within the sphere of precognition.

Another possible objection is that a dowser can sometimes psychometrise a map. But probably it is nearer to the truth to say that he uses clairvoyance upon the places named in the map. Clairvoyance is the very essence of the intuitive side of dowsing—paranormal knowledge of a fact which exists, but not in another's mind.

* As in Astral projection ; the cord . . . .

The objections to my hypothesis are never insuperable, whereas the objections to a metaphysical hypothesis are absolutely overwhelming, while the purely physical point of view, tentatively upheld by Dr. Robertson, breaks down for the reasons I have given—mountain ranges, and the difficulty, in telepathy, of finding the precipient.

At the same time, it would not be advisable to adopt too rigid an attitude towards physics. As Mr. L. E. Eeman says, in an article in *Experimental Metaphysics* in October, 1947 :—" How dare you suggest you know the limits of physical law ? . . . . Who would have thought, fifty years ago, that . . . . the shorter an ether-wave, the less (energy) it would cost, and the further it would travel ? Does not that suggest at least the possibility of infinitely short, penetrating and inexpensive telepathic waves ? " I think Mr. Eeman is " getting warm." Take his hypothesis one step further, and you have mine.

I could express the distinction between the different schools of thought thus :—

Imagine physics to be a city. Dr. Robertson sits enthroned in the centre ; Mr. Eeman lives in the outlying suburbs, very near the country ; I myself inhabit the open country, midway between the city of physics and the open sea of metaphysics ; while the S.P.R., or most of them, are at sea, and in very deep waters. At the same time, I do not wish to emphasise the small distinction that exists between Mr. Eeman and myself. We are very nearly allies.*

An eminent expert upon dowsing once told me that, in his opinion, some members of the S.P.R. had " psychological explanations on the brain." Perhaps the S.P.R. might retort that the exponent of a purely physical theory of dowsing had water on the brain ! I gather, however, that most of you adopt a dual hypothesis, and, in that case, I suggest that dowsing, in its intuitive form, falls within the realm of clairvoyance, which I believe to be a supra-physical force existing in space, and able to put a girdle round about the Earth in considerably less time than Puck's stage-coach rate of forty minutes.

THE EFFECTS OF ENVIRONMENT ON PARANORMAL COGNITION

Translated from an article by Dr. J. Jarricot in
La Revue Internationale de Radiesthésie

The hypothesis I am defending, already set forth in *Pendule et Médecine*, is that the facts of so-called *Radiesthésie* in no way depend on the action of supposititious radiations, and that how-

* Mr. Maby has also expressed himself in favour of a hypothesis based upon extended physics.

ever veridical they may be they are nothing but the manifestations of paranormal cognition. How else, indeed, can the checks which occur so often in this form of cognition be accounted for? In this respect the experiences of Jacques Aymard* are full of significance.

The well-known story is that Aymard, the famous dowser of Dauphiné, was officially summoned to Lyon on the occasion of a mysterious crime, that he traced the assassins by means of his rod, and at Beaucaire indicated a certain little hunchback† who had been a member of the gang. The sequel to this episode is not generally known. Having become something of a celebrity he was summoned to Paris. There he was subjected to tests which were his undoing, and he was branded as an imposter. No one has attempted to explain the cause of this downfall, yet it seems to me that the chief interest of the matter lies in a study of the circumstances attending his failure.

To understand the case of Jacques Aymard, one must begin by considering his surroundings and the times he lived in. In the XVIIth century the use of the rod was very common, at any rate, in certain parts of France. It was so in Dauphiné, where the rod was used to verify the boundaries of field plots, to discover obliterated pathways or to determine the length of fields. "Many people," says Lebrun,‡ "earned a living pittance by the rod, and many a squabble about boundaries was solved by its means. There was a ready appeal to the dowser, and his decision was promptly carried out. His fees were moderate, five sous being the price for the discovery or the verification of a boundary. A number of *curés* were users of the rod, the ability to dowse being regarded merely as an unusual gift."

We commend to teleradiesthetists of our own days the technique employed by dowsers long ago for determining the dimensions of a field.

"To find the length of a field they stand near a tree or wall, rod in hand, and *will* it to turn at a distance of as many inches as there are toises§ in the field; the rod, obedient to their will, turns after they have withdrawn to a certain distance from the tree or wall; a measurement of five feet, i.e., 60 inches, means that the length of the field is 60 toises."‖

The following is a case which shows that Aymard's talents were well known and consistent before the affair at Lyon and his

* The spelling "Aymar" followed by all authors appears to be phonetic. According to M. Delubac, who has examined the parish registers of St. Verand, his real surname was "Aymard-Vernin."

† Dr. Côme Ferran, *Les Médecins de Lyon et la Baguette Divinatoire au XVII Siécle.*

‡ *Histoire Critique des Pratiques Superstitieuses, &c.*, by a priest of the Oratory, edition of 1701.

§ A toise equals 6 feet 4¼ inches.

‖ *Histoire Critique.*

subsequent misfortunes at Paris. It occurred four years before at Grenoble, the magistrate who certified the facts being M. Basset, "premier président du Bureau de Messieurs les Trésoriers de France."

In consequence of a theft "Aymar was called in and taken to the place where the theft was supposed to have been committed. The rod turned and continued to do so as he passed from the room into the street. He reached the prison and proceeded to a door which could not be opened without the permission of the judge. The request astonished the judge, who, wishing to be a spectator, went to the prison and had the door opened. Aymard entered, and, guided by the rod, moved towards four rascals who had been apprehended several days before. He made them stand in line: he put his foot on the foot of the first; the rod did not move; then he put his foot on the foot of the second; the rod moved and Aymar asserted that he was thief, however much he might swear to the contrary. At the third man the rod did not move, but at the fourth it reacted violently. The man tremblingly confessed, stating that the second man was an accomplice; both admitted that the stolen property was in a barn near the village. The farmers at the spot being questioned did not give satisfactory answers; but the rod immediately revealed the carefully hidden spoil."*

I will add a few words about the nervous troubles to which, according to the stories of observers, Aymard was sometimes subject.

At a time when, in his little village of St. Vérand, Barony of St. Marcellin, Aymard was giving spontaneous proof of his talent as a dowser, he does not appear ever to have shown symptoms of trance. According to reports on the point† "in passing over boundaries and other objectives he felt twitching in his toes, a warning that the rod was about to move"—a not uncommon sensation. But "Aymar did not become agitated as he was to do later. He was not observed to sweat or to become faint, and all such symptoms appeared only after he had lost his self-confidence and had been suspected of trickery."

The same observations apply to a series of rigid tests carried out at Lyon, but apparently always in the favourable atmosphere which accompanies genuine but friendly curiosity.

Here are the details of one such experiment.

"The wife of a Lieutenant-General was curious to know whether this man could discover a theft committed by herself. Accordingly she took the purse of a Monsieur de Puget and inquired whether there was a thief in the room. Aymar examined us all, but did not indicate a thief; she said to him again, 'be very careful, you are mistaken, there is someone here who has taken a purse

* *Histoire Critique.*

† P. Garnier, *Dissertation Physique . . .*, 1692.

from someone else in this room.' Aymar examined us a second time with the same result, and when they insisted that he was wrong, he replied coldly that the theft must have been done for a joke."*

Far otherwise was the behaviour of Aymard when a real crime was in question, that at Lyon, for which he was engaged by the " Procureur du Roi " and Dean of " Collège des Médecins " of Lyon. This is how Dr. Panthot reported on the matter :†

" We started in the cellar where the crime had been committed. The fellow with the rod was afraid to enter because he underwent violent agitation when his stick worked over the place where the bodies had been found. The peasant soon left the party as he had, as usual, become faint ; but I followed him. He had become very pale and was sweating. His pulse was extremely irregular for a quarter of an hour. He was so ill that we were obliged to throw water over his face and to give him something to drink before he recovered."

All contemporary reports, and they are numerous, abound in similar statements. Moreover, Aymard himself realised this difference in his condition. Dr. Garnier asked him whether it was true that " he experiences fainting fits, nervous shocks and violent emotion when following murderers, thieves, water, displaced boundaries and buried silver," to which Aymard replied that " he felt violent agitation following displaced boundaries and murderers," but not when locating water or buried silver.

There is then every reason to suppose that Jacques Aymard only became upset when he thought that failure might entail serious consequences for a third party or when he had a vague idea that a trap had been set for him.

With an audience which he thought was both sincere and friendly, the spontaneity of the response of his subconscious was complete, especially when he was carrying out work of a familiar kind, but when tested in a hostile atmosphere he felt at a disadvantage. He fully realised what the Abbé de Vallemont had observed during the Paris episode :

" He may undertake to do what he can't always accomplish, for he has to be in a certain state of sensitiveness . . . and this unusual state can be easily upset by a feeling of fear or by other sudden and violent emotions."‡

In face of these eclipses, unforeseeable but always dreaded by Aymard ; this variable condition of his paranormal powers ; the successful manifestations which were the source of his fame ; the tests sprung on him suddenly but unhesitatingly accepted, even in

* Garnier, *loc. cit.*

† Panthot, *Lettre a M. Dacquin, premier médecin du Roi ; Mercure de France,* 1693.

‡ *La Physique Occulte.* 1701 edition. The first edition was published at Amsterdam in 1693.

hostile surroundings, when either refusal or failure might entail loss of reputation—there is no need to look further to understand the sequel.

The life of Jacques Aymard falls naturally into two parts. I insist on the fact that whilst he lived at St. Vérand, at Grenoble and at Lyon, no question of his sincerity, his honesty and his ability was ever raised. The "people of quality," according to the Abbé de Vallemont, "too intelligent to be taken in," were eager to verify the reports of his fame and appear to have considered them genuine: Aymard, "at night and with his eyes bandaged, would seek and find billhooks buried in the garden of M. de Bérulle; under the same conditions he would then hunt out the criminal's weapons: he would find buried silver. . . ."* Things were like this at the time when Aymard, dowsing for water with his rod at the request of neighbours, discovered the body of a murdered woman and shortly afterwards the murderer—who confessed his crime.

At Paris, on the contrary, whither he had been summoned by the Prince de Condé, everything was to change. The psychological atmosphere, too, was different. At first Aymard's reception was one of apparent welcome. The papers were full of him.† But the "villager" had unwittingly dropped into the middle of a theological battle, and the references by members of one party to the rod and to "demonists" were resented by others with indignation.

This was the era of "subtle matter" and "animal spirits" and the "corpuscles" of Gassendi and Descartes. Members of the Faculty and the Church party plainly favoured a material explanation of the working of the rod. In his *Physique Occulte*, the Abbé de Vallemont cites no fewer than 25 opinions of authors, mostly clerical, who were favourable to the rod and hostile to a 'diabolic' explanation. Among contemporary authorities whose opinions were sought, the Abbé Gallet "Docteur en Theologie de la Maison et Société de Sorbonne," "Grand Pénitentier de l'Eglise de Carpentras," gave his formal approval (January 5th, 1693). Dr. Garnier's letter was warmly applauded by M. Cohade, senior "Custode de Ste Croix en l'Eglise de Lyon," as an old philosopher and custodian (November 17th, 1692). Similar approval was accorded by M. Basset, "Docteur de Sorbonne et Obéancier de St. Just," who did not hesitate to state emphatically that: "This work will serve to undeceive those who, either through ignorance or through an obstinate desire to uphold time-honoured prejudices, endeavour unreasonably to discredit matters they know nothing about or of which they do not approve."

* *La Physique Occulte*, preface of the La Haye (1701) edition, p. 37.
† *Mercure*, January and February, 1693.

To put it briefly, at the time when Aymard arrived in Paris (January 21st, 1693) there was a strong movement in the country, and particularly at Lyon, in favour of a natural explanation of the phenomena of rhabdomancy; at the Sorbonne, on the contrary, at the Court and in high religious circles, there was much opposition towards Cartesianism. Followers of the traditional philosophy included in one voice of reprobation the new physics and the growing spirit of rationalism. The hypothesis of a malign deity had given violent displeasure. In the words of Bossuet: "I see the beginnings of a violent struggle against the Church under the guise of Cartesian philosophy." Aymard's arrival was to bring things to a head.

Two priests of the Oratory, Père Lebrun, the learned historian I have already quoted several times, and Père Malebranche, the celebrated ante-Cartesian philosopher, lost no time in circulating to the public (April, 1693) letters they had exchanged on the subject of the rod. They repeated the opinion of the Jesuit Fathers, Jean François and Gaspard Schott,* who regarded the use of the rod as a superstition. They quoted the order of Cardinal Le Camus (April 12th, 1690), which prescribed recourse to rhabdomancy under penalty of excommunication. They asserted their agreement with two eminent personalities of the moment, Abbé Francois Jean Armand de Rancé, the Reformer of La Trappe, and Abbé Pirot, Chancellor of the University of Paris, who held the opinion that the energy manifested in the intelligent use of the rod can only be of the devil, that a pact was implicit in such activity, and that the clergy should, in consequence, forbid the use of the rod as a thing illicit.†

So it was at the peak of the battle, in the midst of passionate discussions on matters of which he was entirely ignorant, that the unfortunate peasant of Dauphiné made his innocent appearance in the capital. It was not long before he was to learn why the Prince had summoned him. The whole affair was to be run on a grand scale, and by a master hand.

The study of a phenomenon which appeared to be within the domain of physics, and was therefore of great interest to scientists, was turned into a legal inquiry conducted by one of the most celebrated criminal judges, M. Robert, "Procureur du Roi," at the Châtelet. Not a single member of the Academy of Science, nor of the "Ordre des Médecins," not even one of the "people of quality" who had witnessed the happenings at Lyon, was present.

Aymard was more or less a prisoner in the hôtel de Condé. When he leaves it to go to the hôtel de Guise or the Château de Chantilly, he is "mystified by some insinuation of a M. de Vervillon"

* R. P. Jean-Francois, *Science des Eaux*, 1658; R. D. Gaspard Schott, *Physica Curiosa*, 1662.

† Père Lebrun, *Lettres*. 1693.

or scientifically tricked (another pretended theft) by M. Goyonnet, clerk of the Council by order of His most Serene Highness. When he is dowsing in the Rue St. Denis on the site of a crime, it is under the ironic gaze of the Prince. When he is questioned about a thief, it is at the Châtalet in the presence of the Procureur du Roi. When he is invited to give a demonstration, it is in the presence of a sceptical audience composed of princesses, duchesses and lords. The Abbé de Vallemont is friendly to him; his *Physique Occulte* will shortly be banned. Described by Dr. Panthot on his arrival at Paris as "simple, pious, prudent and honest," Aymard becomes the object of the fiercest suspicions and scandalous rumours.

This treatment brought about a three-fold result. In the vitiated atmosphere in which he was forced to perform, Aymard failed in all the tests imposed, he lost his reputation and was in danger of arrest.

By order of the Prince de Condé, statements were published in *Le Mercure*.* M. Robert informed the Court in a letter to his uncle, M. de Chevigny, assistant to the Père Général of the Oratory, ending with the words, "His Serene Highness desires that the public be informed that Aymar's rod is an illusion and a fraud. These are the Prince's own words."

And so the affair ended in conformity with the desires of the Prince's following, and all possible measures were taken to prevent a sequel. When zealous but imprudent friends tried to intervene on Aymard's behalf, the archers of La Reynie were promptly on the scene. It was by no means certain that a prosecution would not be undertaken on the strength of the rumoured misdemeanours. The question of the "pact" was still in the air, and the magistrate Aymard would have to face would be the same Robert of grievous memory who in the no distant past had "questioned" Mme de Brinvilliers so thoroughly. Aymard could only disappear from Paris with all speed, and he did so at once. We will not follow him further in his tribulations.

Our thesis has often been confirmed. The agent who can provide sound proofs of his paranormal powers in a favourable atmosphere will fail completely when his surroundings are malevolent.

If it be accepted that all detection is the result of objective causes, of the impact of physical radiation on the body of the dowser, how can it be supposed that his surroundings should affect him to such an extent as to falsify all his results?

The fact is that if the phenomena were fundamentally of a physical nature, the story of Aymard would be inexplicable. It can, however, be explained quite naturally on the assumption that the full exercise of paranormal cognition demands perfect conditions and complete freedom of mind.

* April 1st, 1693.

NOTES AND NEWS

Following his letter of March 27th, an extract from which was published on page 177 of the previous *Journal*, Lieut.-Colonel Hennessey has sent further information about dowsing in Kenya in a letter dated January 11th :

" It may be of interest to you and the members to know that the demand for divining in Keyna has been so popular that with effect from yesterday I have taken five months' leave pending final retirement from Government, and I have opened my own offices in Naivasha and Gilgil, from where I will undertake engagements all over Africa. In this connection, I enclose an extract from the *East African Standard*, dated 7th January. For the remainder of this month I have seven engagements at sites hundreds of miles apart, and I already have tentative bookings for about 40 more, including 30 in Tanganyika. In addition, I have been asked to undertake three mineral schemes, and if one of them is successful it will mean a fortune to the persons concerned.

" The big scheme mentioned to you in my last letter is as follows :—Commander L. H. Barradell owns half a dozen farms in this country, and I have so far done three jobs for him. The last was on his farm named ' Loguru,' where, at a height of 9,000 feet, I got him a borehole water supply with a minimum output of 200,000 gallons a day. They have tested this with the biggest pumping plant in the country, and it has no effect on the water level. This site is 3,000 feet above the town of Nakuru and about ten miles distant as the crow flies. The Nakuru Municipality are very short of a water supply, so, about 18 months ago, the P.W.D. and geologists devised a scheme to tap the Melawa River at Naivasha and run half a cusec 50 miles to Nakuru at an initial cost of £250,000. Since the success of my borehole an alternative is being considered of sinking two or three more boreholes on the same source of supply and gravity feed the water to Nakuru. That whole scheme would cost in the region of £10,000.

" I can give you a few other similar instances, but will do so later if you want them. Suffice to say that in Kenya alone I have done over 50 schemes, and I have not yet had a failure in this or any other country over the past 10 or 12 years."

* * * *

A member has come across this amusing reference to dowsing in Dr. Thomas Brown's *Pseudodoxia Epidemica ; or Enquiries into many received Tenents and commonly presumed Truths*, 1650 edition :

"A Strange kind of exploration and peculiar way of Rhabdomancy is that which is used in mineral discoveries that is, with a forked hazel, commonly called Moses his Rod, which freely held forth, will stir and play if any mine be under it. And thogh many there are who have attempted to make it good, yet untill better information we are of opinion with Agricola, that in it self it is a fruitless exploration, strongly scenting of Pagan derivation, and the virgula divina proverbially magnified of old. The ground whereof were the Magical rods in Poets that of Pallas in Homer that of Mercury that charmed Argus, and that of Circe which transformed the followers of Ulysses. Too boldly usurping the name of Moses rod, from which not withstanding, and that of Aaron, were probably accassioned the fabels of all the rest. For that of Moses must needs be famous unto the Egyptians; and that of Aaron unto many other Nations, as being preserved in the Ark, until the destruction of the Temple built by Solomon."

* * * *

The following is the translation of an extract from *Der Landbote* (Winterthur) of November 25th, 1948:

Recently, at early dawn, a greybeard disappeared from his hone in Cresciano, near Bellinzona. No success was achieved in a search by the relations of the missing man and the police with their sleuth-hounds, assisted by the greater part of the population; and the worst was feared. At this point attention was drawn to Gumpertz of Massagno, the pendulum-diviner, who by his art had recently made possible the discovery of a girl's body in the river Ticino and whose fame had become a byword. The relations of Signor E.C., the missing man, betook themselves that very evening to the wonder-worker, who, by use of his apparatus, assured them that their grandfather was still alive. Hereupon he indicated on the map a spot in the neighbourhood among the inhospitable stony wastes above Claro. After a search lasting the whole night through the ancient was found at dawn in an almost untrodden wilderness, among stones and undergrowth. The man was at the end of his strength, and seemed completely to have lost consciousness. Gumpertz's new success with the pendulum has caused great remark, as this is now his fifth successful experiment in almost hopeless cases.

* * * *

The *Johannesburg Sunday Times* of October 10th contained a note about Mrs. L. Kohler, of Pietersburg, Transvaal, who has used her powers as a dowser all over the Union.

In *Life* (New York) of October 25th there was a well-illustrated article about the experiments in dowsing arranged by Mr. Kenneth Roberts, the well-known author, on his estate at Kennebunkport, Maine.

* * * *

A note in *Crown Colonist* (London) of November states that Mr. Claude Bell, a Government Engineer, who can divine underground sources, has gone to the Leeward Islands by arrangement with Earl Baldwin, the Governor, to help solve the acute shortage of supplies. From an article in the *Daily Express* of February 17th, it appears that several new sources of supply have been discovered.

* * * *

The *Nationalist and Leinster Times* of November 6th contained an account of the inquest on a boy, J. F. Bracken, who was drowned in the river Barnard at Athy on Monday, November 1st. The body was located next day by a diviner, Mr. M. Wilson.

* * * *

The *Melbourne Sun* of November 27th included an interesting article about Pieter van Jaarsveld, who is known as the "Boy with the X-Ray Eyes." It appears that a private company has been formed to look after his interests, as his numerous engagements are earning substantial fees. A recent success, reported in the *Cape Argus* of October 22nd, was at a farm called Wolf Kloof, at Robertson, where the farmer, Mr. Olaf Vitjoen, put down a borehole on the boy's indication to a depth of 270 feet, which yielded 10,500 gallons per hour. He had previously put down 16 bores without success.

* * * *

The *Evesham Journal* of November 27th described an interesting talk on dowsing given by Mr. J. Cecil Maby, illustrated by lantern slides, at the Village Hall, Ilmington, on the previous Monday.

* * * *

There was an interesting letter from Thurza Lambert in the *Spectator* of December 10th, relating how her father, Henry Chesterman, who died in 1942 at the age of 88, was a water diviner of great experience. As a professional, he travelled widely in Europe, S. Africa and Australia, and coached many pupils.

* * * *

The article in the *Wiltshire News* of January 7th about the village of Cherhill and its late squire, Mr. James Blackford, recalls how a very ample water supply was discovered some years ago by Mr. Clarke. In 1941 300,000 gallons per day were being pumped.

REVIEWS

DOWSING

By W. H. Trinder. British Society of Dowsers; 2nd edition

It was singularly unfortunate that many copies of this book printed in 1941 were destroyed through enemy action, for no other book written in English—or for that matter, probably, in any foreign language—describes so objectively the art of dowsing and the principal methods employed. This new edition is therefore to be especially welcomed. Captain Trinder does not attempt to explain the reasons behind dowsing reactions: his object is to describe how they are obtained. He makes no claim to scientific knowledge, but as an experienced dowser of long standing he gives a convincing account of experiments he has made and conclusions he has reached from work both in the field and indoors.

The first two chapters describe instruments and their use, and methods of obtaining location, depth and quantity of underground streams. Captain Trinder shows with the help of photographic reproductions how a rod or motorscope should be held, methods of employing the pendulum, and he passes on to traditional methods of dowsing prospection as used by Bouly, Creyke and others. Throughout the book the author emphasises the personal factor in dowsing. Many dowsers (like the author) have not found dowsing with a pendulum of variable string length very satisfactory, but, on the other hand, Captain Trinder is evidently on very sure ground when writing of serial numbers, and his chapter on colours is an excellent example of precise and detailed data which can be arrived at by careful dowsing work of a "laboratory" character.

The elements of dowsing in horticulture and medicine are touched on, and a useful chapter tells of pitfalls to avoid in ordinary dowsing work in the field. Readers will enjoy the chapter on dowsing from photographs and maps, which introduces a subject as baffling to the expert in seeking an explanation as it is fascinating in its implications to the ordinary layman. A short historical survey of dowsing and a recital of some successes and failures when engaged on practical work rounds off a volume which holds the interest from beginning to end.

The text is substantially as first printed, but a useful addition is a brief explanation by Mr. T. Bedford Franklin, M.A., F.R.S.E., joint author of *The Physics of the Divining Rod*, of the electro-magnetic radiation intercepted by the radiesthetist, which causes the neuro-muscular dowsing reaction. He tells us that recent experiments have shown that every element has induced in it its own fundamental frequency by the shock excitation of the energy of the high frequency portion of the electro-magnetic spectrum, such as the cosmic rays and the gamma rays and high-speed electrons derived from them. Every different element thus becomes a broadcasting station sending out its own frequency, and by interference with the frequencies of other elements produces a patterned field of force.

It would be true to say that few persons have done more to forward the art and acceptance of dowsing than Captain Trinder has done in writing this book. It gives a thorough grounding in the subject, from which those newly interested can develop their own technique and

lines of investigation. It puts dowsing squarely on the map as a practical, useful and dependable procedure, and should do much to confound the sceptic. The size of the book is smaller than the original, and more handy. May it find its way into the hands of many—be they professing dowsers or not. V.D.W.

LE GUIDE MÉDICIS DU RADIESTHÉSISTE

By M. Nicholas, *Professeur de Science :* Editions Médicis, Paris, 1948

This book of 259 pages is a comprehensive guide to the study and practice of radiesthesia, rather more than the first half dealing with dowsing in the field. In prospecting for water the author makes use of the spectral lines given out by all streams for estimating depth and flow. He has evolved a method for the latter which depends on the distance apart of the sixth and seventh parallels from the central lines. He makes some interesting observations on the circulation of underground water, and devotes about 30 pages to the elements of geology. He deals briefly with series, detectors and samples, and describes methods of prospecting for minerals and oil. Reference is made to dowsing from motor-cars and aeroplanes, the latter being in the author's opinion the ideal method for arriving at a correct idea of the comparative importance of deposits.

The last 100 pages deal with radiesthesia in the laboratory and with the psychic aspect of the subject. He describes nine elementary experiments, and then devotes several pages to qualitative and quantita tive analyses. There follows a chapter on radiesthesia applied to agriculture, in which methods are described for correcting the composition of soil by measurements on a rule and by the fundamental ray. other subjects dealt with being trees, livestock and bees. Medical radiesthesia is disposed of in a few pages ; the author's opinion is that diagnosis is a psychic process. The last 30 pages comprise " Teleradiesthesia," which is attributed to " magnetic waves," " Magnetism and Radiesthesia " and the " Philosophy of Radiesthesia."

A.H.B.

REVUE INTERNATIONALE DE RADIESTHÉSIE

No. 9

The first article under the general heading *Etudes Générales, Doctrine et Technique,* is

La Radiesthésie à la Croisée des Chemins, by Louis Chouteau. In it he recommends that a hard-and-fast line should be drawn between radiesthesia and occultism, and the abandonment of preconceived ideas and insufficiently verified theories, and suggests that radiesthesia should be studied as a phenomenon in which objective and subjective forces are involved.

L'Organisation Scientifique des Recherches Radiesthésiques by Paul Serres. Convinced as he is of the reality of a physical and psychic basis of radiesthesia, he deplores the lack of progress made in the last 20 years. He enunciates five fundamental facts which he considers indubitable :—

(1) Every break in the homogeneity of the surroundings causes variations in the " field " which can be registered by physical apparatus.

(2) The human organism, when suitably trained, is also sensitive to these radiations.

(3) By a psycho-physiological process, at present not understood, this sensitiveness can be registered by a rod or pendulum held by certain subjects.

(4) These same subjects can voluntarily use their sensations for selective purposes.

(5) Certain people, particularly gifted and trained, can feel the same effects at a distance from the place under examination, provided they possess a mental image of that locality.

He considers that investigation should be of a three-fold kind :

(1) Study of the physical phenomena occurring at the spots where the dowser is affected.

(2) Study of the physical and mental effects on the dowser.

(3) Investigation on psycho-spatial or psycho-temporal lines of the eventual possibility of the human spirit transcending one or the other in certain conditions.

He refers to work already done under the first heading, and makes suggestions regarding the other two.

In a letter entitled *Pour Servir la Radiesthésie*, Enrico Vinci expresses the necessity for systematic and synthetic organisation as a start in the study of radiesthesia, in view of the great divergence in the methods used by masters of the art.

La Formation Intellectuelle et Morale du Radiesthésiste, consists of a discussion by " Sirius " of the mental, scientific and mental qualities desirable in a radiesthetist.

Une Reconnaisance Officielle de la Radiesthésie en Belgique.—This is a note by the Editor on a judgment of the *Conseil de Guerre d' Anvers* in the case of Breugelmans. He was sentenced to death for helping the enemy during the war by providing them with diamonds for industrial purposes. During two years search was made for diamonds which Breugelmans was suspected of having concealed. Finally, three radiesthetists, Messieurs Dierckx, Charloteaux and van Heeswijck, discovered their whereabouts in less than an hour. They were warmly congratulated by the Magistrate, but refused to accept any reward.

A propos d'une Enquête Scientifique, by A. Cornelus, of Ghent. He discusses the experiments carried out at Brussels a few months ago at the instance of the *Société de Médicine Légale de Belgique* and of the *Société Belge de Médecine Mentale*, with the object of proving experimentally the impossibility of making or improving a medical diagnosis by radiesthetic methods, and indicates the neglect of certain precautions on the part of experimenters, such as the inhibiting effect of a crowd of spectators.

La Radiesthésie Médicale et la Radiobiologie de B. Duranton, by R. M. Gattefossé. He discusses the theory advanced by Duranton in his highly scientific work " Radiobiology," that all living things are the seat of continual reactions conditioned more or less by solar radiation and metabolism, and concludes that investigation should be undertaken to discover the technique most generally employed by medical radiesthetists and the extent to which it confirms Duranton's theory.

Radar Humain et Pétrole is a plea by Paul de Parcevaux for the use of human radar for the discovery of petroleum, and refers to the researches to this end at Buenos Ayres.

The section headed *Discussions d'Idées* contains notes by A. Dubourg, Jean Martial and H. Louël on *Pyramide et Mommification*, and a reply by H. Crausaz to a letter from M. Charloteaux, in which he shows that prospection by geophysical instruments is far from infallible.

No. 10

Que faire pour aider au Développement de la Radiesthésie. Dr. Jarricot considers that the first step should be to abandon the term *Radiesthésie* and the baseless hypothesis which the word denotes, in that the movements of the divining instrument are due to psycho-physiological causes resulting from supernormal knowledge. He attempts to put the question on a philosophical level. M. Chouteau, who was invited to express his opinion, whilst paying tribute to Dr. Jarricot for his courage in putting forward views in direct conflict with those usually held, states his own fundamental disagreement with them and adduces the analogy of wireless in support of a physical basis, making light of the philosophical approach.

Comment faire progresser la Radiesthésie.—M. Charloteaux suggests the statistical examination of results by a scientific committee and the recording of the various methods employed. Operators should be invited to re-model their methods in the light of results obtained. A second series of experiments should then be undertaken to verify the effect of the modified techniques. At the same time a committee of engineers should study the construction of apparatus designed to check the diviner's indications. Such apparatus would inspire him with confidence in the reality of his powers and compel official science to the recognition of radiesthesia.

In *Le Choix des Remèdes*, C. Voillaume explains how to select the *best* remedy from a number of seemingly good ones. He mentions the method of counting the number of gyrations or observing their amplitude, and describes two which are more exact. These are the method of " Fields," dependent on the fact that the size of the field of a remedy corresponds to its efficacy and can be discovered by measurements taken on a rule ; and the method of " Fundamental planes," in which, the product of a patient being placed at the centre of a graduated circle, the state of health is revealed by the angle of deviation of the pendulum, and the efficacy of the remedy (held in the left hand) is judged by noting the change in the direction of the pendulum's oscillation.

In *Agriculture et Radiesthésie*, M. Larvaron, the well-known exponent of this branch of radiesthesia, describes how the vital power of seeds and plants can be reinforced by ionisation, by irradiation and by electronisation.

Considérations en faveur d'une Alimentation radiovitale et du Remède homéopathique, by A. Simenon. He assigns wavelengths in Angstrom units to various diseases, but admits that such measurements are merely relative ! He considers that the dynamisation of a homoeopathic remedy depends on its wavelength and its energy.

In *Goethe Précurseur de la Radiesthésie*, H. Meier gives references to works by Goethe which show that he was a radiesthetist, a fact ignored by Helmholtz in his description of Goethe's 850 theses. In 1863 Professor Karl Bähr published his " Discourses " at Dresden, in which he mentions that Goethe used the pendulum, but in later editions the text was changed so as to suppress this interesting piece of information !

A.H.B.

RADIESTHÉSIE POUR TOUS

November, 1948.

p. 301. An article giving a psychological interpretation of Radiesthesia by Dr. de Somer, professor at Ghent, and a review of Carington's book on Telepathy are reviewed. The theories of neither are found acceptable explanations of radiesthesia.—By the Editor.

p. 308. A difficult map-reading competition has been organized by the Radiesthesia Society of Antwerp : Find a specific orchard.

p. 309. The Beginner's Corner : It is pointed out that increased confidence in self is a great help. Coué methods are a help. Never at the start make tests of a kind which cannot have results checked, and keep to one method while training.

p. 313. A pendulum which will make nearly everyone more sensitive. Inventor, Robert Caro.

p. 315. The " Auradyne Review " : Letters show that many are pleased with the effect of this home-made apparatus which stimulates the person in the same room.

p. 317. Dowsing Law in Belgium affecting dowsing Distance : A. Vantillard writes that he has proved that the pendulum will date a historic relic. R. Caro describes how he works when he manages to have news about a distant person—by radiesthesia.

p. 324. Dynamism of homoeopathic remedies explained.

p. 325. The Masters in radiesthesia like Mermet, Padey, and even Mager have confessed outside their books meant for the general public that they believe in the existence of intuitive water-divining methods akin to voyance but not exactly so. Mager, for instance, described the Abbé Bouly as being *able* effectively to dowse as the result of thought-seeing where other dowsers only feel. Carrel wrote : " Scientists are in a way guided by a sort of clairvoyance." Was not Bossuet called a visionary ? The faculty of voyance is not reserved only for voyants engaged on metaphysical work. By Henri Souty.

p. 329. Study of coils (continued from October).—The surrounding field is oppositely charged. A drawing acts like a wire coil. A coil can be used for removing an influence. Diagrams showing a study of coils still in the experimental stage. By F. Servranx.

December, 1948

p. 333. Details in operation which help to make better radiesthetists. By Marcel Perreaux.

p. 337. A Treasure Hunt described by Victor Mertens.

p. 339. A " Radio-Analyser."—Plan showing a more automatic use of Turenne's 155 cm. Rule in connection with medical analysis. By Roger Caro.

p. 340. The phenomenon of " geometrical inversion " in detection illustrated by a hunt for gold coins lost in a cellar. Four diviners separately found the same general position but on the wrong side of

the wall. In another case, when silver-plate was being looked for, each diviner of a team detected it at the same distance from a different corner of the cellar. (Each found a different corner). Here was a case of symmetrical reflexions, for the silver was found buried 4ft. down at one of the four spots. The phenomenon of geometrical inversion appears to differ from the better-known phenomenon called "images" (mirages). By the work of a team such effects of symmetrical effects can be recognised. By T. Charloteaux.

p. 343. "From Fiction to Reality"—An article on radiesthesia being able to interpret thought incorporated in relics of religion. By Henri Souty.

p. 345. Radiesthesia a help to the psycho-analyst, who can learn quickly thereby the suppression from which a patient suffers. A lecture by Mme. Dricot G. Leone.

p. 352. An introduction to Coils. The number of turns of wire gives effects each related to a length of field (the pendular wave-field of Turenne). Angular effects over a disc correspond to number of turns given to a coil, and these numbers are each related to a colour. By Mmes. Oury and Cravatte.

p. 355. A successful self-healing experiment based on the use of coils on F. Servranx's "Local Broadcaster," a diagram composed of a decagon, a "grating" and a square, which was described in the November issue. By F. A. Vandenhoff.

p. 357. Report on the control work of the experimental section of the Brussels *Cercle de la Radiesthésie*. By M. Montellier.

p. 361. Principles of nuclear physics (continued). By Pierre de Bondy. N.McB.

January, 1949

p. 1. "Have faith in yourself, and the necessary forces will reveal themselves to you," declares Dr. Keller, a medical director and radiesthetist of Cademario Sanatorium, in a brochure issued to his pupils about curative radiation. This is one of the notes gathered by Henri Meier for his article entitled "A Radiesthetist should be an optimist." Another tells of a cat which taken away by train 240 miles from its home and released found its way back in ten days. How pigeons find their way, and bats, and insects, too, under conditions which amaze us, are also subjects of comment.

p. 3. Description is given of what appears to be a small frame aerial wound in square form and held suspended horizontally by a thread from its centre. It is the design of Lieut.-Colonel L. Fr. Moreau, who claims that by it the direction of flow of a current of water is easy to determine

p. 7. Little "tips" which make radiesthesia successful.

p. 11. Description of the Detectograph Rithé-Caro and its use in medical diagnosis.

p. 13. Use of one's watch as a method of divination.

p. 17. The Teledisc—a flat plate with edge having twelve sides, each of a different colour. In the centre is a circle within a hexagram. This, too, is an instrument for divination when suitably orientated.

p. 22. Report of a talk by M. J. Dejond on the application of physics to radiesthesia with explanatory demonstration of how a photo-cell works.

W.E.H.H.

BOOKS AND APPLIANCES

The Editor will be glad to receive old copies of B.S.D. Journals and of English books on dowsing.

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Anyone having a copy of *The Physics of the Divining Rod* to dispose of is requested to communicate with the Editor.

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Mumetal rods for depthing can be obtained from the Telegraph Construction and Maintenance Co. Ltd., Telcon Works, Greenwich, London, S.E.10, for £3 17s. 6d.; delivery in 10 to 12 weeks.

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Various dowsing appliances can be obtained from Mr. Noel Macbeth, Moulsham Millhouse, Chelmsford, Essex, to whom application should be made for detailed information.

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Messrs. Devine & Co., St. Stephen's Road, Old Ford, London, E.C.3, supply whalebone strips 12in. long of the following sections at 5/- per pair:

Flat	.. ..	7 mm. x 2 mm. or 3 mm.
Circular	.. ..	3 mm. or 4 mm. in diameter
Square	.. ..	3 mm. or 4 mm.

Also spherical whale ivory pendulums at 10s. each.

Prices of other sizes of rods and pendulums are given on request.

All prices post free in U.K.

* * * *

The following can be obtained from Mr. Guy Underwood, Belcombe House, Bradford-on-Avon, Wilts:—

OASIS "LINK" Divining Rod (in case)	8/-
ESSAYS on Dowsing	5/-
ESSAYS on Archaeology and Dowsing	6/-

Nett prices, cash with order and post free. Proceeds are applied to dowsing research.

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Copies of *Dowsing*, by Pierre Béasse, can be purchased at "Le Progrès Scientifique," 37, Rue Rossini, Nice (A.M.), France. This book, which is an English translation of the French original, contains 215 pages and 92 illustrations; price 12/-.

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La Revue Internationale de Radiesthésie, which contains contributions from many countries on all aspects of Radiesthesia and is issued every two months, can be obtained at 45 Boulevard de la Cambre, Brussels; subscription 250 Belgian francs per annum.

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Radiesthésie pour Tous can be bought at The News Stores, 10 Coptic Street, British Museum, London, W.C.1, at 2s. per copy.

Twelve consecutive copies can be ordered through Mr. Noel Macbeth, Moulsham Mill House, Chelmsford, Essex, for 18s.

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Members requiring any of the books or appliances mentioned above should apply direct to the address given, and not to the Assistant Secretary.

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